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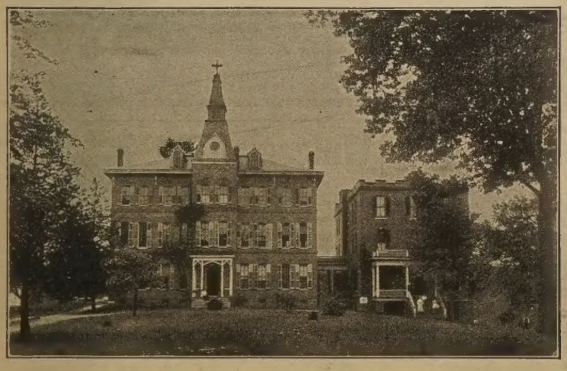

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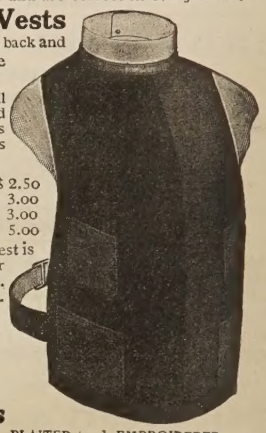

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A FAITH that has no courage in it, that must see all as clearly and as coldly as a sum in algebra; why, you wouldn't insult me with such a faith as that; and I'm sure you wouldn't offer it as a religious service to your God.—*Alexander Mackennal.*

THE CALL OF THE DISCIPLE.

FOR ST. JAMES, AP. M. (JULY 25TH).

ST. JAMES THE GREAT, so called to distinguish him from St. James the Less, the son of Alphaeus, and from St. James, "the brother of the Lord," was of the inner circle of our Lord's disciples; but though his name occurs frequently in the Gospels little is known of him.

He was the son of Zebedee and Salome, pious, well-to-do, Greek-speaking people who dwelt near Capernaum; the men of the family plying the trade of fishermen in the Sea of Galilee. He was the brother therefore of St. John, and probably the elder of the two. His family very likely belonged to that somewhat restricted circle of pious Jews who waited for "the consolation of Israel," and it has been inferred with some plausibility that they were related to the family of the Blessed Virgin. The two brothers undoubtedly had been interested in the mission of John the Baptist; it is even possible that they had been his professed followers, and were called from that by our Lord to His own discipleship.

St. James seems to have been of a strong, impulsive character, for like his brother John, he was called by Jesus "a Son of Thunder." The appropriateness of this title is justified by his rash suggestion to the Master on one occasion that he call down fire from heaven upon their enemies (St. Luke 9:54), which merited a sharp rebuke. "Ye know not what spirit ye are of," said Jesus. "For the Son of Man is not come to destroy men's lives but to save them." It was for him and St. John that Salome, who had become one of the band of holy women that ministered to the wants of the Master, asked places on the right and left hand of the Messiah when He came in the glory of His kingdom, a request that was as sternly rebuked. But notwithstanding these obvious faults, his virtues were such that the Lord included him in the inner circle of Apostles with St. Peter and St. John, to whom He seems specially to have imparted the secrets of the kingdom, to have trained with particular carefulness, and to have granted the privilege of attending Him on several important occasions, as, for instance, at the Transfiguration. History makes no mention of him after the Ascension until the year 44, when the *Acts of the Apostles* (12:1) records his martyrdom under Herod Agrippa, a ruthless murder that was undertaken by the king in order to please the persecuting party of the Jews. Legend supposes him to have preached in the meantime in Spain, and to have been the Apostolic founder of the Spanish Church. The legend is uncritical and improbable; but at any rate St. James was regarded as the patron saint of Spain, and the shrine of his imaginary relics at Compostela has been a favorite goal of pilgrimage ever since.

The call of St. James to the discipleship of Jesus contrasted with his mother's vain request that he might sit at the right hand of the triumphant Christ, is singularly illuminative as to what our Lord's call really means. The call was to forsake all and follow Him, a call to absolute singleness of heart, to thorough-going renunciation of the world. It was accepted, and we can believe that the disciple followed faithfully in the way. There is a divine justice in the fact that beyond this the world knows nothing; that the glory of his sainthood has been withheld from the admiring gaze of men; that his life should have literally as well as spiritually been hidden with Christ in God. And how often the call of Jesus is to just such obscure, unrecognized, not openly rewarded discipleship!

"Take up the lesson, oh my heart;
Thou Lord of meekness, write it there,
Thine own meek self to me impart,
Thy lofty hope, thy lowly prayer."

L. G.

THE CONTROVERSY OVER THE NAME.

A CONSIDERABLE literature relating to the Name of the Church is newly accumulating, all of which bears witness to the importance of the issue. Whatever else may be said, it is evident that it cannot be downed. One may easily sympathize with both parties to the change; the one because it appeals to his reason and the other because its members have worked themselves so unnecessarily up to a fever heat. The only position for which one absolutely feels contempt is that which an occasional self-conscious brother sometimes propounds, that it is of no particular importance one way or the other. Neither reason nor sentiment impels one to feel much sympathy with that position or much respect for that brother.

Arguing in favor of a change in name is another tractate in the valuable series which the American Church Union is publishing, being "Leaflet No. 11" entitled *Unity and the Change of Name*,* written by the Rev. M. M. Benton. The author shows that it is the Catholic side of the Church's life, and not her incidental Protestantism, so-called, that leads other people into her communion. They come, not as from one Protestant sect to another, but as from Protestant-*ism* to Catholicity. Hence the aspect presented by the name becomes of great importance if this Church is to be a factor in promoting Christian Unity, and the present name is seen to be not only an anachronism, but, even more, a handicap.

The same position is taken in a pamphlet by the Rev. C. Ernest Smith, D.D., D.C.L., containing two sermons preached at St. Thomas' Church, Washington, entitled *Is the Episcopal Church Ashamed of Her Catholic Lineage?* Dr. Smith points out the curious fact that in Dr. McKim's earlier tractate, in which he condemned so vigorously the Round Table proposal to take the name "Episcopal Church," being the name already commonly given to us in every part of the country, Dr. McKim, in his very title, used that term. His tract was entitled *Shall the Episcopal Church Abandon her Protestant Position?* The very name which seemed so terrible to Dr. McKim is that which, unconsciously, he used. A better illustration could hardly be afforded of the absurdity of the present pro-Protestant crusade. The crusaders are fighting ghosts of their own imagining. Their opponents offered the common name which Dr. McKim himself unconsciously uses at the very time he is protesting against it. That the alleged fears concerning the effects of that name are groundless and the result of an auto-hypnotism which, because it is genuine and not pretended, cannot possibly be permanent, is fully proven by the title which Dr. McKim gave to his tract. The whole purport of the tract was to insist upon the absolute necessity of coupling the two words Protestant and Episcopal together in the name of the Church, and yet Dr. McKim, from very force of habit, forgot to do it himself! Dr. Smith's two sermons effectually show the inappropriateness of the present title. "A man," he says, "need not be a Lutheran because he is not a Mormon, and a man need not be a Protestant because he is not a Roman Catholic. He can be an American Catholic, and happy is he if he be such, for before American Catholicism stretches afar glorious visions of duty and privilege."

On the other hand we have received also two tracts written against the change, published by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Of these, one, entitled *Spiritual Renaissance*, is described as "an essay in Protestantism" and is written by the Rev. Charles Henry Babcock, D.D., General Chairman of the Church Congress. When Dr. Babcock essays into Protestantism, he proves at least one thing—how absolutely inconsistent it is for one to pretend to be a "Broad Churchman" and yet demand the permanent retention of the word *Protestant* in the Church's title. The greater part of Dr. Babcock's essay is an illuminating and sympathetic examination of the period of the Renaissance in English history, which does credit to the author. He then treats of Protestantism as a positive force symbolizing the spirit of the Reformation. The whole force of his argument would seem to show the absolute inapplicability of the term *Protestant* to the Church's name. He concludes with this "Query" as a postscript: "Will the Protestant Episcopal Church abandon its Protestant name and position and become Reactionary in religion in an age which is conspicuously an age of Progress?" Dr. Babcock's "Query" has no connection with what he has so well argued in his pamphlet, and one is forced to the conclusion that he does not relish being narrowed into a position that is unworthy of a broad thinker. One is even tempted to hazard the guess that, if there be anything in "higher criticism," some other pen than Dr. Babcock's wrote that Query. Whether the answer to it be Yes or No, his own essay affords not the slightest indication. He has not argued that the word is of the slightest importance in the title of the Church. His own broad mind cannot fail to have indicated to him that the movement to alter the name is not "reactionary" but progressive; that the only Reactionaries in the present movement are those who persist in assuming that we can never emerge from the battles of the sixteenth and seventeenth centuries, and that the twentieth must be dominated absolutely by the thought of the sixteenth. We are perfectly confident that Dr. Babcock will ultimately, if he does not already, see that his final "Query" is no more appropriate to his thoughtful essay than it would be as a postscript to *Chanticler*. He may well be proud of his essay; but not of the irrelevant "Query" in the postscript.

Curiously enough, that same word "Reactionary" appears as an epithet also in the second of the tracts in this "Protestant Episcopal Educational Series" which our good friends are issuing, with every effort to remember to add the word "Protestant" every time. This tract is by the Rev. R. H. McKim, D.D., but should not be confounded with Dr. McKim's earlier tract on the "Episcopal Church" (!) already referred to. *The Attitude of Prayer Book Churchmen towards the Latest Proposal to Change the Name of the Church* is the title Dr. McKim has chosen this time. WHAT? Does Dr. McKim seriously intend to supplant the good old words "Protestant Episcopal" with the adjective "THE"? Come, all ye Protestant Episcopal Educationalists and hurl your little stones upon him! THE Church! And yet he means, not the Church universal, but absolutely and only that which must always be termed the Protestant Episcopal Church in the United States of America. Why does Dr. McKim continually refuse to use, in his own pamphlets, that name for which he continues to bleed and to die? As he called the Church the "Episcopal Church" in his former pamphlet which showed the long train of evils which would follow if the Church should be called the Episcopal Church, so now, in this present essay, he constantly speaks of it as "the Church"; *not once*, except when he uses quotation marks, as the Protestant Episcopal Church. Surely if Dr. McKim himself cannot acquire the habit of using the only name that can keep the gates of hell from closing over the remains of this American Church, it cannot be absolutely necessary that that title be retained for the use of others.

We have commented upon the fact that these two authors, whose tracts appear simultaneously, both apply the title "Reactionary" to their adversaries. Well, it would be easy to retort in kind. At least we are not No-actionaries. The "reaction" for which we stand is a reaction that would show the Church to the world in the perspective of nineteen centuries of Christian history and not of four centuries. Just as we have stopped voting for Andrew Jackson (would that all of us had!), so we are no longer forging weapons against the Spanish Armada or Guy Fawkes. If only, if ONLY our good friends could realize that the sixteenth and seventeenth centuries have passed away and that new issues are to the fore to-day! The movement to change the name rests upon recognition of the fact that *the world moves*, and has moved since the Protestant Reformation. Oh, the pathos of living wholly in the past!

Catholic Churchmanship stands for a religion of the future, because it absolutely refuses to adopt the perspective of any *one* century in the past. It would be just as easy to work one's self into a frenzy over the iniquities of George III. and so to treat all political questions from a standpoint of hatred of England, as to assume that hostility to Rome must be the perspective from which religious questions shall be treated. May we never advance? Do we never grow? Must the spirit of antagonism to eighteenth century England forever dominate our politics, and that of antagonism to sixteenth century Rome our religion?

Catholic Churchmen have tried very hard to be sympathetic with Churchmen of ultra-Protestant sympathies. They have sought, in every way within their power, to find a common ground for advance. But sooner or later the question is bound to force itself upon the Church: Must we forever refuse to advance, because advance would give pain to some who love the *status quo*, and who live in the past? The answer to this question may be postponed, but not indefinitely. There is a world to conquer for Christ. There is a social fabric to be permeated by the ideals of the Kingdom of God. There is a Christendom

* Supplied for free distribution on request to the Corresponding Secretary of the A. C. U., the Rev. Elliot White, 960 Broad Street, Newark, N. J.

to be led away from the hatreds and the divisions of the past and to be bound together into one communion and fellowship. Catholic Churchmanship perceives that a title that connotes sixteenth century polemics stands in the way of that advance; that a title that conveys the impression that the Church is a man-made sect of the sixteenth century is a mischievous libel upon the Church; that a term that stands for one phase of Churchmanship is unfitting when assumed to stand for the whole. Therefore Catholic Churchmanship is determined to get rid of the title. Yes, in the positive sense of the term in which Dr. Babcock and, at times, Dr. McKim, interpret the word, this Church is decidedly Protestant; so, from the same point of view, is the Roman Catholic Church. Our Protestant friends know perfectly well that the term in our title does not connote that sense, and that that is not the sense in which they use it when they demand its retention in our title. Dr. McKim deliberately abandons that position when, in telling what he means by the term Protestant (pp. 27, 28) he says:

"So then here the 'Reactionary party' and ourselves are really in agreement as to the doctrinal content of the word 'Protestant.' It means the affirmation of the doctrines which are challenged by the things above enumerated."

Thus believing, why then did Dr. McKim expound the etymological meaning of the term (pp. 16-18), well knowing that in that sense it was totally opposed to the connotation of the term as used in the Church's title, as interpreted both by himself and by the "Reactionary party"? Dr. McKim must choose between two distinct senses in which the name *might* be used. It applies to all Christians alike in his page-16 sense, and thus is absolutely useless in our title; or it implies a divisive and partisan sense, as expressed on page 28, and is thus unworthy of a place in the title. And again, Dr. McKim says:

"We oppose the movement to surrender our Protestant name because it would be one more step—and a long one—towards surrendering the Protestant doctrine which the name stands for. And we resist the abandonment of our Protestant doctrine because only by holding it fast can we continue truly Catholic. The Reformers said to the champions of Rome, 'You have corrupted the Catholic Faith; you have overlaid the word of God by your traditions; in repudiating your authority and renouncing your peculiar doctrines, we are returning to the Catholic Church.' We say the same to this Reactionary party."

The "Reactionary party" answers: If you gentlemen are "returning to the Catholic Church" you cannot drag the rest of us with you, because we never left it; but if, in good faith, you are "returning to the Catholic Church," why would it be amiss to proclaim the fact in the title of the Church itself? We only ask our friends to live up to their best ideals. We are presenting no proposition which, on their own ground, is other than quite reasonable. If the Church is, as they sometimes maintain, "Catholic for every truth of God, Protestant against every error of man," we only ask that the *positive* rather than the *negative* aspect be expressed in the title. We do not ask Churchmen to substitute one partisanship for another, according to any fluctuating and changeable party supremacy, but we appeal to them to banish partisanship from the subject altogether.

We could add much more. We could suggest how misleading it is for Dr. McKim repeatedly to cite THE LIVING CHURCH without intimating that the views which he places in quotation marks, citing THE LIVING CHURCH as their author, are often those of some correspondent who has been accorded the hospitality of its columns, and not of the editor. Dr. McKim's own views have frequently been printed in these columns, and when he wishes to cite the views of any who have been accorded precisely the courtesy that he has enjoyed, he makes misunderstanding probable by attributing those views to "THE LIVING CHURCH." Of course he never meant to convey a wrong impression; but of course he conveys it just the same.

We let all this, with the epithets, the partisanship, and the sense of panic, pass by. We appeal to a larger conception of religion than is expressed in these pleas for the retention of a divisive name that connotes the thought and the spirit of a bygone age. Protestant Churchmen are but measuring themselves in the literature they are issuing. The question lies between a large perspective and a lesser perspective. The name and the perspective will stand or fall together. They see it; we see it. That is why the question is important.

But when American Churchmen are big enough and broad enough to look about them and see the cosmopolitan throngs that crowd this land and which the Protestant Episcopal Church *as such* can never hope to mould into the unity of the Catholic Church, they will choose the larger perspective and not the lesser. To that day, and to the Holy Spirit who develops, though slowly, the trend of thought within the Church, we make our appeal.

WHY should the automobile be treated as an excuse for not going to church? It ought to be exactly the opposite.

No one can object to "week-end" automobile trips. If it be legitimate for those who have the leisure to spend one, two, or three months, including Sundays, in the country, it cannot be wrong for those whose only holidays are the Saturdays and Sundays to do the same. If these are able to motor into the country for the day or two days, they are entirely within their rights in doing it. If they go on Saturday, they will have found a stopping place for Saturday night. Now in the well settled portions of this country, that stopping place will almost certainly be within motoring distance of an early celebration, and of a later service. But if Sunday only is available for the motor trip, why not make a church ten, twenty, or more miles distant from the starting place the objective of the Sunday trip? To do so is to give a purpose to the trip, and may be made a means of great encouragement to suburban or rural churches. In either case the motor trip not only does not reasonably interfere with church-going, but actually makes it easier to combine a day or two days' outing with the Christian duty of attending public worship. It behooves Churchmen who are so fortunate as to own automobiles to show how these may be so used as to combine Sunday worship and recreation, in a perfectly legitimate way.

We all need the invigorating power of the vacation season. We shall be sinners absolutely without excuse if we permit vacations to be synonymous with spiritual decadence. But the people of all others who can prevent that, and can most easily set an example of the right use of the vacation period, are those who own their own automobiles.

ANSWERS TO CORRESPONDENTS.

G.—(1) The Houses of Laymen in the Convocations of Canterbury and York were created only a few years ago and have only advisory powers.—(2) English rectors and vicars are appointed by the "patrons," who are individuals, clerical or lay, or corporations, who are said to own the advowson, or right to nominate; and this right has been held to be a vested property right and thus capable of sale, and so has led to many abuses and even scandals. The Bishop has, in theory, a veto power, but practically his veto may be exercised only for such causes as would be recognized by the law courts as disqualifying a nominee.—(3) There is no equivalent in the English Church to our diocesan convention, and no diocesan legislative body. There is a "diocesan conference" of the clergy with no powers of legislation. Neither is there an equivalent to our General Convention. The convocations cannot legislate but can only lay their recommendations before parliament for action. In theory, that constitutes the assent of the laity; in practice it means the delegation of legislation to a wholly secular body, which has a veto upon any action of the Church in the Convocations.

WE USED to hear a great deal, some thirty years ago, about the many "mistakes of Moses," and the errors which "science," with her keen eye, had detected in the Scriptures. But we hear very little to-day from scientists themselves about the "conflicts between science and religion." These conflicts have, one by one, ceased, as "science" has revised her hasty conclusions and corrected her blunders. The writer has been a diligent student of the physical sciences and of the philosophies based on them, for upwards of twenty-five years, and a practising lawyer for a still longer period, and having now acquired a fair knowledge of the text of Scripture, he can say that he is aware of no demonstrated fact of science which is in conflict with a single statement of the Bible. Among all the "assured results of science" there exists not, to his knowledge, evidence sufficient in character and amount to convict the Bible of a single error or misstatement.—*The Fundamentals.*

AN ENGLISH writer says, "It is ever a fatal sign when men permit the house of God to be meaner than their own." We should make our churches beautiful in every line and feature. We should keep them clean, bright, attractive. It is dishonoring to God to let His house fall into decay, to allow it to have broken windows, stained walls, unswept floors, faded carpets, tawdry furniture. The Beautiful Gate should always open into a beautiful sanctuary. God will meet His people in a tent, in a hall, in a barn, in the rudest place, in the open field, if that is the best they can do; but we should always prepare for the meeting place with Him the most beautiful temple we can provide.

BLUE MONDAY MUSINGS.

ONCE or twice before I have spoken here of the disgraceful performance of so-called "Tom Thumb" weddings. A correspondent in New Hampshire sends me a letter and clipping on that point, which I can not forbear publishing. It speaks for itself; but surely, the sober, God-fearing Methodists of New Hampshire must resent such indecency as much as Church people would.

MY DEAR "PRESBYTER IGNOTUS":—As I read from week to week (and keenly appreciate) your articles in THE LIVING CHURCH, I meet, from time to time, with items noting various happenings among the different religious bodies about us. To the sensibilities of those of us who have had proper religious training, many of these are grotesque, and even irreverent. A reader with a sense of humor can not but find them amusing: yet this sense of amusement is often combined with a feeling of pain at the utter lack of reverence for sacred things so often manifested by those concerned in these incidents. It would be painful to read them, but for the belief that your object in chronicling them is to keep before our clergy the tendency which is so manifest in our times, to turn everything into fun, and the imperative duty that lies before the Church, of teaching her people that sacred things may not be treated lightly or familiarly, or made matters of jest, and of holding up before the world the spirit of reverence for things holy.

I do not know whether this tendency to make everything contribute to public entertainment is more marked in Northern New England than elsewhere, but I enclose a clipping from a local paper of an incident that happened during last Lent, in a neighboring town.

The account is substantially correct. It was not a real wedding, but a mock ceremony, performed by children, as an entertainment, in the Methodist church—not the lecture room, the proper place for any proper entertainment, but the church auditorium itself—under the direction of the pastor and his wife! The church bell was rung, and a large audience was present. I am told also that an admission fee was charged, but what object the proceeds were devoted to I cannot say.

The affair was so successful (!) that it was proposed to have it repeated; but I am glad to say that there were some who were so shocked at the blasphemous character of the performance that they made vigorous protest against it, and the proposed repetition was given up.

But the worst feature of the whole profane affair was that in giving this exhibition, the *children*, to whom we look to be the men and women of a generation that we hope may be better than our own, were deliberately taught to look upon religious places and observances as subject matter for buffoonery; deliberately taught by their own spiritual guides to profane things holy. Is it any wonder, with such an example to look back to, if those children in years to come enter into the holy estate of matrimony lightly and unadvisedly—and as lightly break away from its sacred ties? Is it any wonder that serious-minded men, seeing their ministers suffer religion to be brought into such contempt, prefer to avoid any religious profession and stand aloof from all Church connection?

I am sending you this to assure that there *is*, especially in our rural districts, great need for sound Church training and influence in reverence, and the better keeping of the third commandment.

"THUMB-JUNE WEDDING.

"CEREMONY PERFORMED AT METHODIST CHURCH LAST WEEK.

"Tom Thumb and Miss Jennie June were married last week Wednesday evening at the Methodist church in the presence of a large number of guests. The wedding march was played by Miss Sibyl Gould. At 8 o'clock the wedding party entered the church, escorted by the ushers, Clifford Andrews, Earl Clough, Arthur Bond, and Stephen Simonds. The bride was attended by her maid of honor, Miss Marion French, and Hawes Hallett was the best man. The party were preceded by four flower girls, Isabel Clough, Irene Ash, Marjorie Stevens, and Martha Webb, and Alice Moulton was the ring bearer.

"The ceremony was performed by Dearborn Stevens, who read the service uniting 'this new woman' to 'this magnificent specimen of the lords of creation,' in an impressive manner. The bride (Huldah Reed), looked charming in her gown of white and her long white bridal veil, and the beautiful gowns of the maid of honor, bridesmaid, and the many guests made an attractive picture, interspersed with the dress suits of the gentlemen. The bride was given away by her father (Howard Gould). The bride's mother (Gladys Wood) was handsomely gowned in white silk with a fine black stripe. . . .

"A Tom Thumb wedding with forty children taking part is a very pretty affair, as evidenced by this production and the success was due to the efforts of Mrs. Joseph Simpson, who had charge of it. The children all took their parts delightfully and these tiny men and women were charming in their grown-up clothes; it is surprising to see how much clothes make men and women.

"Among other attractions of the evening's entertainment were readings given by Mrs. Newton and Mrs. Boivin, both of which were pleasing. Mrs. Boivin gave the amusing selection, 'The Jiner.' Mrs. Newton has one of those deep mellow voices which read right to the heart and the rendering of her selection, which opened with a few verses from the Bible which described the marriage feast in Cana of Galilee, was given with great expression."

A WESTERN PRIEST with a sense of humor, whose Bishop is so keen on the reunion of Christendom that he is prepared to "let 'em all come" without change either of hearts or convictions, has permitted himself to prepare a Church notice for the use of the United Church of St. Omnium Gatherum. It is naughty; but I fancy you will be as much amused as I was when he sent it to me.

PROGRAMME FOR THE UNITED CHURCH.

(CONSOLIDATED EPISCOPAL.)

8 A. M.—EARLY HIGH MASS.

(For Lutherans, Episcopalians, and Roman Catholics.)

Acolytes will assemble at 7:30. Full vested choir. Candles, Incense, "The Six Points."

Reverence, Devotion, Catholic Ritual. No Bareheaded Women admitted. Confessions heard Saturday 4 P. M. Infant Baptism after the Service. Confirmation August 5th.

Father Wesley St. Leo Luther

will preach on the Gospel for the { Sixth / Seventh } Sunday after { Trinity / Pentecost }

Other Topics:—Papal Infallibility, Luther and the Reformation, Henry VIII. and Bloody Mary, The Christian Year, Continuity of the Church, Church Teaching is Bible Teaching, Worship of Catholics, Justification by Faith. Prayers to the Saints. Images and Relics, The Papacy and the Scriptures.

11 A. M. PREACHING.

For Presbyterians, Congregationalists, etc.

The "Home" Church—No Formality. Women, please remove your hats. "Old Folks' Day."

Rev. Luther will preach on Predestination. The Bible only for Christians. Formal Religion. Why I Like Gospel Hymns. All Days Alike. Prayers from the Heart, Not from a Book. Why Catholicity is Pagan. The Simple Religion. Conversion. Sanctification. Believers' Baptism.

8 P. M. MEETING.

For Everybody.—All Come.

Come One, Come All! Don't miss this! Free and Easy Style. Never mind shirt sleeves.

Preacher Luther is no slouch, he has Grace, Grit, and Gumption—and Get There. Come and bring your best girl. Bright, Snappy, Lots of Wit. All Come! Here are only a few of his subjects. (Newspaper Clippings sent on request.)

	"Stuck; or Why the Chewing Gum Did Not Fall."	
DON'T	"Icepicks, Toothpicks, and Politics."	DO COME
	"Good Form and Tight Lacing."	
MISS	"The Merry Widow and the Harem Skirt."	ALL COME
	"To Tartarus with the Pope—or Free Will in	
IT	Mine."	YOU COME
	"Sure, Mike, I'm IT; So Get a Move on You."	

Don't Miss It! Coat Checks Given. Free Ice-Water during the Songs. Lemonade, 5 Cents.

Girls, take off your hats and let the "rats" hear Elder Luther, too.

I ALWAYS welcome signs of "a good time coming," when all Christians shall be of one mind in one house; and the service list just sent me from the Congregational Society at Clare, Mich., is one of those signs. The Christian year is followed, the Creed is printed, the subjects for the sermons are announced—not "freak" titles, but such as have to do with real upbuilding and inspiration; and the one thing lacking is "the Apostles' Fellowship." Please God, that will come, too, some day.

IS IT BECAUSE Brooklyn is called sometimes the dormitory of New York, that the extraordinary practice of evening funerals has gained such a hold there? I have before me a dozen death notices in that city, each one of which announces funerals that will be at half-past seven or eight o'clock in the evening, and the interment on the following morning. To be sure, there is no canonical or rubrical prohibition of this, however inconsistent it would be with the ancient custom of celebrating the divine Mysteries in the presence of the corpse at the time of the funeral. But such an innovation requires to justify itself by the rules of propriety and common sense; and that justification is, so far as I can judge, lacking here.

AMONG THE typographical lapses of the season, I note with special pleasure a despatch from Hanover, N. H., announcing that Dartmouth College has conferred the degree of D.D. upon Rev. A. W. Jenks, '84, "Professor of ecclesiastical history in the General Zoölogical Seminary, New York."

PRESBYTER IGNOTUS.

"THANKSGIVING FOR THE CORONATION"

Impressive Service at St. Paul's Cathedral, London

BISHOP OF LONDON LAUDS THE WORK OF THE "MIRFIELD MONKS"

Annual Festival of the Confraternity of the Blessed Sacrament Celebrated

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, July 4, 1911

A SERVICE officially described as a "Thanksgiving for the Coronation of his Majesty King George V. and her Majesty Queen Mary, in the presence of their Majesties" was held at St. Paul's on Thursday of last week at noon. The seats and faldstools of the king and queen were placed on a dais under the dome, facing the high altar. Behind the dais were the seats and prayer stools for the Prince of Wales, Princess Mary, and other members of the royal family. The rest of the space under the dome was occupied by the distinguished representatives of the nation and his majesty's dominions beyond the seas. Among those present were Mr. Asquith, the prime minister; Mr. Balfour, the late Conservative-Unionist prime minister, and the prime ministers of the Dominions, including Sir Wilfrid Laurier, prime minister of Canada.

While the vast congregation were assembling, the ticket holders having been requested to be in their places by 10 o'clock, the orchestra played in succession the following programme of music:

Triumphal March - - - - - - - -	Sir F. Bridge.
Solemn Melody - - - - - - - - -	Dr. Walford Davies.
English Joy Peal - - - - - - - -	Sir A. Mackenzie.
Finale from English Symphony - - -	Sir H. Parry.
Finale from Symphony in D Major -	Sir C. Stanford.
Coronation March (1911) - - - - -	Sir E. Elgar.

The "Coronation March," however, was reserved for the entrance of the king and queen. All these composers, who were seated in the choir, conducted each in turn his own composition. Before the arrival of their Majesties the Archbishop of Canterbury, who was present only unofficially, was conducted with due ceremony from the great west door of the Cathedral to his seat in the sanctuary. The Bishop of London, the Dean and Canons Residentiary, and the Bishops Suffragan, preceded by the minor Cathedral clergy, vergers, and crossbearer, together with the Lord mayor and sheriffs of the city, formed a procession at the west door for escorting the king and queen to the royal seats. The Bishop had divested himself of his mitre, handing it to his chaplain. The king and queen were supported respectively by the Bishop of London and the Dean of St. Paul's, each in his cope. Upon reaching the sanctuary the Bishop again put on the mitre, and with the Dean and the residentiary canons, who were also in copes, stood before the altar. The service began with the singing of the national anthem. The choir of St. Paul's was supplemented by the boy choristers of Westminster Abbey, St. George's Chapel, Windsor, the three Chapels Royal of St. James', Hampton Court, and the Savoy, St. Katharine's, Regent's Park, the Temple Church, St. Saviour's Cathedral, Southwark, Lincoln's Inn Chapel, St. Peter's, Eaton Square, and St. George's, Hanover Square, and by other singers. The *Te Deum* was sung to music by Sir George Martin, the Cathedral organist, who conducted the choir. This music had been composed by Sir George Martin for this service at the request of the Dean and Chapter. The Bishop said the office, including four special prayers. The anthem, "Zadok the Priest," was sung to Handel's music. At the conclusion of the service the Bishop of London, with the Dean and Canons, escorted their Majesties to the west door of the Cathedral.

Work of the Mirfield Community

A largely attended public meeting has recently been held at the Church House, Westminster, on behalf of the work of the Community of the Resurrection, Mirfield, for the training of clergy. The Bishop of London presided, and his remarks and the speech by Dr. Figgis, one of the priests of the Community, were particularly noteworthy. The Kensitite Protestants, who gave such a furious exhibition of rowdyism at one of the Community's previous meetings, were in evidence on this occasion only in a mild manner—in the distribution of leaflets of "Questions Concerning the Mirfield Monks."

The Bishop of London said that he knew when he got a man from Mirfield for the service of the Church in his diocese that he was getting an educated man. A Mirfield man never wrote to him saying that he wished to enter "H. O.'s."—an expression which after much examination he found meant "Holy Orders." They really did not want men who could write to a Bishop to offer themselves for "H. O's." But even more than a man who could intellectually hold his own, they wanted morally trained men. He considered it an honor to be associated with the "Mirfield Monks." These men understood the training of character, they were men of character themselves, and Bishops knew that the men they turned out would, by God's grace, be trustworthy. And men were needed in London who were on fire with the love of God. Only those who had this fire could kindle it in others. Those working at Mirfield had it, and it led them to this particular work, when they might have had important and lucrative positions in the Church if they so desired. Those who came from Mirfield were "loyal Catholic sons of the Church of England." He would like to ask if any in this hall understood the Prayer Book and its teaching better than Father Frere. If so, let that person come on the platform and have a discussion, and he (the Bishop) was prepared to back his friend, Father Frere. The Mirfield men, continued the Bishop, understood what they had to teach, and were not going to teach Romanism, for they knew it was not the truth. For these reasons he asked all there to back up these men in the work they had undertaken. They gave their own services freely, unpaid; but buildings, and the thorough education given, demanded large sums of money from time to time.

Dr. Figgis and Father Frere were other speakers.

Festival of the C. B. S.

The annual festival of the Confraternity of the Blessed Sacrament was celebrated in London on Thursday, June 15th, being the Feast of Corpus Christi. There was a solemn Eucharist at the churches of St. Alban's, Holborn, St. Cuthbert's, South Kensington, St. John-the-Divine's, Kennington, and St. Matthew's, Westminster. The preachers respectively were the Rev. H. Ross, vicar of St. Bartholomew's, Brighton, the Rev. Canon Arnott, rector of Beckenham, the Rev. W. J. Carey of the Pusey House, Oxford, and the Rev. E. F. Nugent, vicar of St. Martin's, Brighton. Then there was also a solemn *Te Deum,* with procession and sermon, at St. Philip's, Clerkenwell. A social gathering of associates and friends was held in the afternoon, when a singularly striking address was given by the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, on "The Bible a Catholic Book," which has been published in full in the *Church Times.* At the annual conference in the evening a paper was read by the Rev. Prebendary Denison on "Modern Nestorianism."

The Bishop of Honduras preached at St. Paul's on the occasion of the annual service of the Mothers' Union.

Annual Service of Mothers' Union

He said that the foundations of national greatness were undoubtedly being shaken by ideas which came on like a flood. It was for such a society as the Mothers' Union to withstand these tendencies by emphasizing and strengthening the ties of home life. This could be done only by upholding the sanctity of Christian marriage. The only hope for the maintenance of the home was through the Christian religion.

The gratifying announcement was made at the annual conference that Queen Mary has consented to become patroness of the Mothers' Union.

Death of Canon Brooke

Canon Brooke, who as vicar of St. John-the-Divine's, Kennington, has so long been such a tower of strength to the Catholic cause and therefore to the whole position of the Church in South London, has just now passed to his rest after a brief illness, having lately overtaxed his strength, aged 64 years.

As the *Times* newspaper says, Canon Brooke was a member of a Yorkshire family well known for its wealth and its large hearted generosity to Christian and public causes. He graduated in 1869 from University College, Oxford, and was ordained deacon in 1871 and priest in 1872, his first and only assistant curacy being at St. John-the-Divine's, Kennington, of which church in ten years he was to become the vicar. Here in due course, under God, he was able to achieve unique work, and also win for himself a position of commanding influence in the diocese at large. Under his vicariate St. John-the-Divine's, Kennington, has been quite the best worked and most important parish, as well as the most widely known one, in South London. This zealous member of the English Church Union and of the Confraternity of the Blessed Sacrament, was also chairman of the standing committee of the Society for the Propagation of the Gospel. He was made honorary Canon of Rochester in 1900, and was transferred as such to Southwark Cathedral on the creation of the see in 1905. *Requiescat in pace.*

English Churchmen to Visit Russia

It is stated that Bishop Eulogius, a prominent member of the Douma, has organized a committee of distinguished Russian ecclesiastics and laymen to receive the representatives of the English Church who are expected in St. Petersburg in the autumn with the British members of Parliament. The Archbishops of Vilna and Finland will take part in the reception of the visitors, to whom facilities will be afforded for becoming acquainted with the ceremonies of the Russian Church and visiting the most famous of the Cathedrals and monasteries.

J. G. HALL.

NEW RECTOR FOR ST. MARK'S, NEW YORK

Rev. Wm. Norman Guthrie Will Succeed Dr. Batten

SUMMER NEWS OF THE METROPOLIS

Branch Office of The Living Church, 416 Lafayette St. New York, July 18, 1911

THE Rev. William Norman Guthrie has accepted the rectorship of St. Mark's Church, in succession to the Rev. Dr. L. W. Batten, resigned to become professor in the General Theological Seminary. Since 1908 Mr. Guthrie has been professor of General Literature and director of the university extension movement in the University of the South, and has traveled extensively, giving lectures in many American cities on literary topics.

Death of Prominent New Yorkers

Two well-known New Yorkers who have lately passed to their rest are George Gardner Rockwood, for many years a leading photographer, and Charles S. Southmayd, formerly an attorney of distinction but retired in recent years. Mr. Rockwood was, in his younger days, a chorister at Holy Cross Church, Troy, under Dr. John Ireland Tucker, and later was musical director in a number of New York churches.

Other News Items

By the will of Miss Adela A. Dortic, who died June 21st, the Presbyterian Hospital will receive $100,000 for the erection or maintenance of a home for convalescents. Other bequests are: St. Luke's home for Aged Women, $5,500; the Charity Organization Society, $5,000; the Society for the Relief of Destitute Blind, $3,000; the Legal Aid Society, $3,000, and the New York Infirmary for Women and Children, $3,000. St. Thomas' Church received a bequest of $15,000.

The Rev. William Wilkinson, parish missioner of old Trinity, has returned from a trip to England and Norway.

The Rev. Duncan H. Browne, rector of Christ Church, New Brighton, Staten Island, and Miss Alice B. Lester, daughter of Mrs. Thomas B. Lester of Morrisania, were married on Wednesday, July 12th. The marriage was solemnized by the Rev. Dr. Frank W. Crowder, assisted by the Rev. Dwight W. Graham.

CONVOCATION OF THE DISTRICT OF WYOMING.

NEW PARISH HOUSE IN SOUTH PHILADELPHIA

The Living Church News Bureau, Philadelphia, July 18, 1911

THE Memorial Church of St. Paul, Fifteenth and Porter streets, Philadelphia, is about to begin a new parish house as a memorial to the late Mr. George C. Thomas. The sum of $40,000 has been given by the members of the Thomas family, and the congregation of the church will raise $5,000 for the furnishings of the building. St. Paul's mission was organized about seven years ago by the present rector, the Rev. Edwin S. Carson, and has steadily grown into a large and self-supporting parish. The present church was erected four years ago by the late Mr. George C. Thomas as a memorial to his parents.

The new parish house will have a gymnasium, locker rooms, and game rooms in the basement. On the first floor the infant and intermediate classes and guild rooms will be placed, and on the second floor, the main Sunday school room with six classes and gallery. The building will be 44x88, with an extension 35x40 which will contain a library and chantry.

The exterior of the parish house will be built of Sayre & Fisher brick with terra cotta trimmings. When completed this new parish house will increase greatly the institutional work of the Church in South Philadelphia.

WYOMING DISTRICT CONVOCATION.

THE fourth annual convocation of the missionary district of Wyoming was held in Cheyenne on June 28th. Bishop Thomas spoke of the possibility of the Church's work in the state and suggested a restoration, in view of the difficulty of training men as lay readers and Sunday school superintendents in rural districts, of the ancient order of catechists. The Bishop stated that the weakness of our Church of late years has been that it has referred to the laity all the temporalities, and reserved for the ministry all the spiritualities. Not until we reserve to the laity their part in the Church's spiritualities can we hope to seize the opportunities now opening to us.

Let us give more time then to the training of our workers in our distant missions, for the success of the work is in their hands. We may go over the Sunday school lessons with them and instruct them in the answers to our confirmation catechism and in matters pertaining to the Church's life. At all times we need to encourage our helpers in their work. With a catechist in such a mission our results will be wondrously increased. But the strategic point in the district, as I believe, is the country school house and the union Sunday school. From the county school superintendent you may obtain a list of the school houses in your county. From the postmaster, if you take him into your confidence, you may obtain the names of the ranch people in the vicinity of each school house. A note addressed to these ranch people that on a certain day you will drop in, will usually be appreciated. During your visit prepare for a school house service and never let a full moon pass without such a service. On your second visit arrange for the formation of a Sunday school. Give the matter of the formation of the Sunday school peculiar care, and to aid you in so doing I recommend to this convocation the formation of a special commission on religious education to which may well be alloted a whole afternoon in connection with the next convocation, for a conference on the subject, viz., how to organize and perpetuate a union Sunday school in the school houses of our district.

From a brief survey of the annual reports it would seem that there has been little headway made in certain lines of endeavor the last year, there being a decrease shown in the number of baptisms from 268 to 250, confirmations from 179 to 114, total receipts from $35,511.48 to $35,249.92. But these statistics are somewhat deceptive, on account of the absence of clergymen at certain mission stations and churches. In the general interest manifested and in material parochial improvements throughout the district, there has been marked improvement over last year. The Church wagon has covered a distance of one thousand miles and found thirty isolated families, offering opportunity of pastoral visitation. For the Bishop Randall Hospital in Lander a board of managers has been appointed and incorporated and about $7,500 in cash is on deposit for the erection of a building, with $5,000 more in pledges that have not yet been paid in.

HAPPY is he who night and day entertains no other care and anxiety, but how he may be able to render a satisfactory account of his life when he stands before the Judge.—*St. Basil.*

Shall We "Co-operate" in Religious Services?

By the Rev. C. H. Jordan,
Rector of the Church of the Nativity, Union, S. C.

QUESTIONS are being asked by the laity of the Church in regard to the policy of non-coöperation still adhered to by a large number of the clergy of the Church. Such a policy a few decades ago was taken for granted, practically all the clergy practised it, the laity acquiesced in it; only a few of those who delighted to be thought bolder than the rest had any thought of anything else.

A few years has sufficed to change all this. For this change of policy on the part of many several things are responsible. The change began before the passage of the amendment to Canon 19, yet this amendment undoubtedly has had a great influence upon many who before its passage attended to their work in the Church's way with no thought of asking for the assistance of those outside the Church, or of going out of their way to assist in the building up the non-Catholic bodies of Christians. Undoubtedly also the great Laymen's Missionary Movement that a year or two ago swept over the country has had its influence upon the thought and acts of our own Church clergy and laity.

Back of these two influences, however, there has been a growing desire of a large section of the Church to keep in the background the doctrine of the Church in regard to the function and character of her ministry—to admit to the world that for the performance of certain functions of the ministry a divinely constituted priesthood is not essential.

There has been also a desire to be more courteous to those who differ from us. Of course, we all recognize much that is good in non-episcopal systems, and our Christian instincts demand of us that we show as much Christian courtesy to our separated brethren as possible. A mistaken courtesy would have us even violate the law of the Church in order that we may please those without our own fold, to condone the sins of heresy and schism, against which we pray in the Litany in order that we may appear to agree with those who by their own act went out from us because they could not agree with us.

Perhaps the most potent cause of the change of thought and practice is that we have despaired of making converts from our Protestant brethren unless we show more disposition toward an agreement with them than we have shown in the past. It is hard to believe that men are willing to sacrifice principles of Church government and doctrine in order that we may have more chance of gaining a few members, yet judging from arguments that I have heard used to justify participation in the services of our Protestant brethren, this would seem to be the principal reason in the minds of many. "How," it is asked, "can we expect them to come to our services unless we go to theirs?"

Our laymen are asking why it is that some of us practise the policy of aloofness while others (including many Bishops) practise a reverse policy. These questions, of course, can easily be answered when they come to the ears of the priest who is endeavoring to the best of his ability to keep the law of the Church as he understands it and at the same time to treat with uniform courtesy and consideration all those who differ from him, but in most cases the rector of the parish is the last one in the parish who hears any of the criticisms that are directed against him. Meantime his work and influence are being injured in the community in which he lives because the rector of the neighboring parish, perhaps in the same city or in one near by, has in a militant manner adopted a different policy.

The argument of expediency, which has such great weight with the laymen of the Church, particularly with those who are carrying a great financial burden in our smaller parishes, being the most powerful in molding their thought on the subject, should be answered first. They desire to see accessions to the Church from the outside, so that there may be more to help bear the financial burden, and see no chance of such accessions so long as the local rector refuses to take part in the Protestant services of the churches around him.

Experience ought to show us that accessions from without will not occur when we affiliate with the denominations in religious work and services any more than when we do not. There are no greater accessions from without under those rectors who practise a policy of affiliation than under those who do not practise such a policy.

Neither are the relations that exist between us and the denominations any more cordial under the one policy than under the other—indeed sometimes the policy of affiliation works the other way about. This is illustrated very strikingly in a certain parish in a small town in the South under four successive rectors. Rev. Mr. A—— practised a policy of affiliation so far as the law of the Church permitted—only Church people attended the services of the Church; Rev. Mr. B—— went a little farther than Rev. Mr. A——, and consented to preach from the pulpit of one of the local churches. After acceptance of the invitation the pastor of the denominational church informed Mr. B—— that he "must not" wear his vestments on the occasion when he preached in his church. Mr. B—— answered that he would have to get the Bishop's advice before deciding the matter. The Bishop, upon being asked for advice, replied that as the point had been raised, Mr. B—— could not consistently accept the invitation. Mr. B——'s acceptance was therefore withdrawn, a coldness grew up between friends, and people of both Christian bodies took offence. Rev. Mr. C—— adopted a like policy, was seriously offended by a sermon in a denominational edifice, walked out of the building while the sermon was in progress, thereby offending many others. Rev. Mr. D—— came into the parish, of which he is the present rector and has been for some years past. Mr. D—— adopted a different policy, adhered strictly to the law of the Church as he understood it, kept away from denominational services and so advised the members of his congregation. Result—a cordial friendship between Mr. D——and every denominational minister in the town and a personal popularity with men regardless of religious belief. There has been no untoward incident to mar the relations of the Church with other Christian bodies since Mr. D——has been the incumbent of the parish. His position is understood and respected by those who know him. On the other hand there is a large number of people who do not know him closely enough to question him on the subject and it is manifestly impossible for him to explain to every individual even of his own congregation why he does not do as the others did.

There were no accessions to the Church under the policy of Revs. Messrs. A——, B——, or C——, neither have there been under Rev. Mr. D——. There were no worshippers at the church from the denominations under any of the rectors, nor are there likely to be. Prejudice is not broken down by affiliation in religious work and services, but is rather increased when the Church's true position is known and enforced.

There are other reasons against affiliation that are of far more importance than the above. If a priest enters a denominational church as the guest of that church, he is accepting an invitation that he cannot return, if he is there in any official capacity. A priest is invited to preach a sermon—he can only return the invitation to the pastor to come into the Church to deliver "an address," and that only if the Bishop of the diocese sees fit to grant the license. In our social life it is not courteous to accept an invitation from a man who is of such nature, character, or social position that we cannot return the courtesy. So it ought to be in our ecclesiastical life. It is not courtesy, but rather the reverse, to accept invitations to preach, to conduct or assist in services when for any reason we know that we cannot return the courtesy offered to us.

The permission that Canon 19 gives us to invite "any Christian man" to deliver "an address" on special occasions does not relieve the situation, but rather aggravates it. This means that we may invite any layman of any sort of Christian faith, as a layman, to deliver an address. If we extend that invitation to ministers, it means that we are inviting them as laymen, because their ministerial character is not acknowledged either in the canon referred to or elsewhere. This of itself seems to be a discourtesy. They claim not to be laymen, but ministers; and if it should be explained to them that the invitation is extended to them as laymen, few there be that would stultify themselves and their office by an acceptance: not to make such explanation is to extend the invitation under false pretenses. I have too much respect for the ministers of the denominations, among whom I count many friends, to ask them to degrade themselves by accepting such an invitation.

It has been said, and this argument was most potent in securing the passage of the amendment to Canon 19, that we

may invite them as prophets, which in a measure at least admits their claims; that the prophetic office is not necessarily connected with the priesthood, that as a matter of fact it has often been distinct from it both under the Jewish and Christian dispensations. A sufficient answer would be that the Church has never yet acknowledged their prophetic office, but there is much more against this argument than a failure on the part of the Church to express herself on the subject.

It is true that the two offices have been distinct in the new as well as in the old dispensation, but two things have always been necessary: First, the prophet has been a member of the body in which he prophesied, and second, his prophecy has been true in all particulars. The prophets of the Old Testament were all Jews, members of the national Church, and their prophecy, given under inspiration, was true in every particular. This is true also in regard to the prophets under the Christian dispensation—they were members of the Christian Church and their prophecy was true. Those who arose after the close of inspiration are not to be called prophets, except as that term is used to mean preachers. Even among these latter, they were always members of the Christian Church. There is no precedent in the annals of the Church for employing preachers who were members of a heretical or schismatic body. We cannot invite them as prophets because they are not members of the Church in which they propose to prophesy and we have no guarantee that their prophecy will be a true one.

We know, as a matter of fact, that a good portion of their prophesying is not true. They are in protest against, and in conflict with, the Catholic Church, of which the Episcopal Church is the American branch, and in so far as their prophesying conflicts with Catholic truth they are in error. We pray in the Litany, "from false doctrine, heresy, and schism: Good Lord deliver us." We may from feelings of charity abstain from applying to them the epithets heretics and schismatics, but that they teach false doctrine in regard to Baptism, Confirmation, Holy Communion, Orders, and other things is a truth that needs no argument so far as those who believe in the Holy Catholic Church are concerned. We ought not to pray one way and act another.

There is a final consideration that stands in the way of affiliation in religious work and services—the difference in conception in the character and function of the ministry in the Christian Church. They are preachers, we are priests. They by virtue of their character as preachers administer their sacraments; we, by virtue of our priesthood, have power to administer the sacraments and preach. Their ministry is a preaching one; ours is a priestly one.

It is not so much, as so often charged, that we deny their ministry as that they deny ours. Speaking for no one but myself, I am perfectly willing to admit all that they claim for the ministerial office that they hold. It is an office in the denomination which gives them their authority—it is this and nothing more. But they do deny that there is any such thing in the Church of God as a priest. I do not mean presbyter but priest, one who offers sacrifice.

Now when we go into their services and take part in them, or when we invite them into ours, or when we take part in the colorless, characterless union or non-denominational services, if we do so upon terms of equality (the only terms upon which we can do so), we are thereby lowering our ministry to the standards set by the denominations. We are putting ourselves officially upon a plane with them, not by elevating their office, but by lowering our own. We cannot indeed elevate theirs except by persuading individuals to change it for the priestly office, and we have no right, even temporarily, to lower the standard that Christ has set for the ministry of His Church. If it were only a personal matter, we would gladly defer to them, acknowledging that in piety and learning and in many of the Christian graces individual ministers and laymen have risen to high distinction, but it is a matter pertaining to an office in the Church of God and this does not belong to us to give away or to destroy, but is a charge to keep inviolate.

As paradoxical as it may seem, we not only lower the office of priest to an equality with that of a denominational ministry when we affiliate on terms of equality with them; we are in reality placing it on a lower plane. By acknowledging that they hold an office equal to ours, we also acknowledge that those who ordained them to that office held an office which is superior to that of a priest in the Church. A priest cannot ordain any man to any office or function in the Church; he cannot give any man authority to consecrate the elements in Holy Communion or even to assist in that Sacrament, but the denominational ministry can do this very thing so far as their own organization is concerned. By fraternizing with them in religious services, by placing ourselves on an official equality with them, even temporarily, we acknowledge that men who held the same office that they hold had the power to raise them to that office, to authorize them to minister the sacraments. We are thus lowering the priesthood to a place below that of a denominational minister.

It is often claimed that this modern craze for fraternizing with those who are in protest against the Church is in the interests of Church unity. It would appear to be the very reverse; if we can lower the standard of the Church to that of one sect among many, where is there any need for Church unity? Unless we can show that there is more in the Holy Catholic Church than the Protestant or sectarian conception, what chance is there for "the passing of Protestantism and the coming Catholicism"?

We may have come of late years to a better understanding with those outside our pale, but judging from many utterances on the subject of Church unity, the different bodies of Christians do yet seem to have come to an understanding of what each party means by that term. We know very well what we mean when we say "Church unity," that we mean an organized union of Christendom, that there may be "one body" as well as "one Lord, one faith, one baptism." But that is not the meaning in which the term is used by most of those who represent the Protestant Churches. What they mean is "a federation of Churches," each one retaining its own organization, but all working together as well as they can under the difficulties of separate organizations for the evangelization of the world. They want to adopt us as cousins—we desire marriage with them.

There is no chance whatever of proving to them that the Catholic Church has just what they lack if we try to do that by minimizing what we have and practically acknowledging that it does not make much difference anyway; there is no chance whatever of proving that our standards are high and desirable by lowering those standards to the position that they occupy, but there may be such chance if we continue to hold them up above the earth and never allow them to drag in the dust.

Shall we then refuse all coöperation? Shall we be so stiff in the back that we cannot afford to bend in the slightest degree? Is there no good work in which we may all engage without any question of religious differences? There is much that we can do as Christian men and women regardless of denominational and Church lines, and as a matter of fact we are engaged in such work at the present time. All things that are of a charitable or social nature, everything where we may meet as man to man with no question as to official position in Church or denomination, everything that is of an uplifting nature, we can and should not only take part in, but wherever possible, take a leading part.

We may even meet in conference to study questions that have a bearing on our common Christianity, though it may be hard indeed to tell just how far we may go without lowering the Church's standards. It is one thing to throw ourselves with zeal into the work of Asssociated Charities, to study Sunday school work or to attend Laymen's Missionary conventions; it is quite another to take part in denominational revivals, to neglect the Lenten services in order to attend conventions, and to attend banquets given by the Laymen's movement on the Church's fast days. It is one thing to be friendly and courteous; it is quite a different thing to invite denominational ministers to occupy seats in the chancel at some special service, or to read the lessons at a service held for a congregation of Church people in some building not consecrated.

St. Paul said, "I magnify mine office." Is it not about time that the clergy of the Church—Bishops, priests, and deacons—imitate him?

IT HAS ALWAYS been a matter of speculation what the birds sing about in the spring. They have too much intelligence to make sounds without any meaning and are too practical for one to believe that they are putting all that energy into a mere expression of emotional pleasure. No, after watching them gather bits of straw and string to make their nests of, eternally busy in housebuilding year after year, one is forced to the conclusion that their songs are bits of advice to careless human beings to renovate and repair their homes and yards after the devastation of the winter. "Clean up, tidy up," seem to be the words that come from their busy throats as they go about their part of the work.—*The Portal.*

Boy Choir Training

ADDRESS BEFORE THE WOMEN'S PRESS CLUB OF SOUTHERN CALIFORNIA

By Ernest Douglas,
Organist and Choirmaster of St. Paul's Pro-Cathedral, Los Angeles, Cal.

THE vested choir dates back to the eighth century, receiving its full development in the period directly following the English Reformation. It was introduced in the American Church some fifty years ago.

The usual boy choir will contain from 16 to 24 sopranos, 3 or 4 altos, as many tenors, and 6 or 8 basses. The adult voices, basses and tenors, are too familiar to need any comment from me, but the adult alto as found in the Cathedral service is of such recent use in our country as to need some explanation. It is commonly known as the falsetto, which is an incorrect term, since the male alto or counter-tenor is a perfectly legitimate voice. Though not brilliant for solo work it is admirable in bringing together and blending the boys' and men's voices, and plays the same part in the choir as the viola does in the orchestra.

A boy has two entirely opposite qualities of voice; one, the ordinary speaking (or yelling) voice, and the other, the singing voice or head tone. The first has a limited range of an octave or several degrees beyond, and lacks almost every essential of a musical tone. There are exceptions to this rule, but so rare that it is not worth while to speak of them here.

The second voice, called the head tone, is of a rich, flute-like quality, with a possible range exceeding the compass of a Patti or Neillsen. At first this is weak, but it can be rapidly developed under proper training. This is accomplished by calling upon the boy to sing a note above the chest register, usually "f." This is carried downward with a thick vowel (oo or who) in the weak but far better voice. One goes about this with the same care that he would exercise in spreading over a rough surface with thin tissue paper. The first sheet may tear, and so may the second, but by persistence and many sheets of tissue it is covered. The voice may crack at the first attempt or go into the chest tone lower in the octave, but it can surely be attained with proper care and understanding.

After the head tone is established below the "break" (c or d an octave above middle c), descending scales with the various vowels are next used, beginning with the dark vowels and gradually working to the brightest ones (a and e). Ascending scales are next resorted to with the introduction of such exercises as are commonly followed in vocal instruction for the adult. The boy is taught to read music along with these exercises. The tones and semi-tones of the staff are learned with the direct method. "C" is called "c" and not "do," and particular attention is given to rhythm, accent, and time, which are so important that they are taken up as early as possible.

After several months the art of phrasing and enunciation can be added to the course. The time required to develop a voice varies so much that no rule can be stated with any degree of certainty.

The last but most important work is interpretation, in which the personality of the teacher is the main factor. A boy is just what you make of him and is a true reflection of his teaching. These conditions make him the ideal and incomparable medium for the expression of Church and Cathedral music. I firmly believe that the boy's voice in the service is worship of the highest order, but it is unconscious worship. What is said of the boy in this connection can be said of the man with some reservations, but not of the woman. It is impossible for her to eliminate her own personality. She cannot sing unconsciously, but is always swayed by the knowledge that she is worshipping with her musical voice. It is temperamental rather than affected. May this not have been the fundamental reason for the disbarring of woman from any prominent part or action in the Hebrew worship?

It will appear strange to the uninitiated that a child can acquire the art of singing so quickly and easily, a task which the adult attains only after much time and labor. But this fact is due to three great factors operating in the boy's favor. First, his wonderful faculty of imitation; second, the utter absence of self-consciousness (so great an obstacle in the adult's progress); and third, relaxation in throat muscles due to his indifference. It is immaterial to him whether he sings with the chest or head tone.

There is another side to the work. What become of the white-robed cherubs on Monday? During the week they meet almost daily for their practice. They come directly from the afternoon session of school, and after an hour of hard work in the choir room, a lively set-to of ball or some other game is the redeeming feature.

This brings us to the duties and requirements of the successful choirmaster. He must be able to qualify as a policeman, coach, and various other callings, as well as an accredited director and professor of music.

One often asks: "Where do you get your boys?" This is the first, last, and ever-present task of the choirmaster in our country. In England and in some of our larger eastern cities, choir-schools are found in connection with the church, and boys are readily obtained through this means. The choir school offers the boy a splendid preparation for college or for a musical profession, if talented, and meanwhile provides him with a comfortable home. Bonuses are often paid by parents in order that the boy may be given a place in these choirs. Each English Cathedral has its choir-school, while we can boast of but six (among these the Cathedral of St. John the Divine and Grace Church, New York City). Hence, in the ordinary parish in America, it is through the personal efforts of the choirmaster that material is secured. The parents usually appreciate the splendid opportunity afforded in the choir-training, but the boy cannot be expected to do so and must be reached in some other way. I have found the most direct and resourceful method to be athletics. Some years ago I was called to a church in a lovely Boston suburb. The rector informed me there were but nine boys in the choir and he was fearful of losing them. I took stock: *nine boys,* a base-ball nine! Funds were secured to purchase attractive uniformed suits with the choir letters on the blouses. A good looking team in fairly good working order was the result. It caught the imaginative eyes of the other boys on the town common. One instance will show how it worked. A boy came to the choir-room, and upon my question as to whether he wished to join the choir, he said timidly that he would like to sing third base on the ball team. He did, and served a faithful term as soprano in the choir.

We had in Boston a Choir Boys' Athletic League, of which I was president for seven consecutive years. It enrolled about twelve choirs and the splendid work it did to keep up the interest in choir work cannot be over-estimated. When all the choirs met on Franklin Field to play off the final and deciding game, the enthusiasm was as intense as that at a Harvard-Yale contest. The rooters were there, from the right fielder's young brother to the rector. Dr. Mann, of Trinity Church, told me he yelled so lustily for the Trinity boys that he was not fit to preach for a month after. We have just finished the first season of such a league here. St. James' choir team of South Pasadena was awarded the cup as the champions of base-ball. Seven choirs are now in the league. Through the courtesy of the Y. M. C. A., members of the league are given the exclusive use of the boys' gymnasium and swimming plunge every Saturday afternoon from 1 to 4:30 o'clock. We are now playing a series of indoor base-ball at the Y. M. C. A. gymnasium and there is unexpected enthusiasm in the outcome.

The most lasting and potent hold on the boy is the summer camp, the memories of which have helped through many a long and weary rehearsal. Even at this late day I receive occasional letters from those who were boys at camps which I had twenty years ago, telling me that those were among their happiest experiences. We at St. Paul's have a permanent camp, with a fireplace, bunks, and a complete outfit at the foot of one of the most popular trails in southern California. In addition to this the boys go to a summer camp in Avalon each July as soon as school closes. To defray these expenses the choir gives an annual entertainment, which the friends and admirers have always loyally supported.

In this work the Church is not the only beneficiary, for the one who receives the greatest benefit is the choir-boy himself. Under a choirmaster who appreciates the responsibilities of his position, the boy has an invaluable training in character-forming—such as fair play, punctuality, and faithfulness, to say nothing of the musical education. My experience has taught

me that a normal boy is naturally honest and all that is necessary is the development of this into an established habit. I take great pride in my success in getting the culprit to "own up," making him feel that honest confession goes a long way toward forgiveness. I remember in one choir my praise became so enthusiastic when a boy owned up to breaking a window, that window smashing suddenly became wonderfully popular. I never require one boy to tell what he knows of the actions of another. It is sure to make trouble for all. The culprit is punished by the teacher, the unlucky informer is licked by the culprit, and the teacher feels he is to blame (and rightly). I have never forgotten the disgust I felt when, as a boy, I was "told on" by a supposed friend and companion.

Treat the boy always on the basis of honor; whatever correction is necessary must be prompt, with no compromise. I have always recommended a course of colt breaking as a preliminary training for a choir-master, as the same principles obtain in both professions. Above all, a man should not go into my profession, unless he loves boys and understands *boyology*.

CHIMES.

By Harry L. Roberts.

"Those evening bells! Those evening bells!
How many a tale their music tells
Of Youth, and Home, and that sweet time
When last I heard their soothing chime."
—*Thomas Moore.*

THE above beautiful lines are especially expressive to those of us who love to hear the sweet music of the Church peal forth from the church tower on each Sunday. In almost every quarter of the civilized world to-day chimes ring out praise to the Creator on each Sunday morn, and indeed, in some localities of the country, are a necessity. Communicants of all religions love and reverence the chimes. It seems to help and cheer them on their way to worship God in His holy temple. Souls are ushered into this great and busy world while their sweet music is chiming forth, and ushered out while the soft and silver notes of the chimes comfort and reassure them of heavenly peace and rest.

"O what a preacher is the time-worn tower
Reading great sermons with its iron tongue."

The modern set of "chimes" is a succession of improvements on the ancient "cymbale" or "cymbal," and comprises a number of bells attuned to each other in diatonic succession. A peal consists of three or more bells in harmonic succession, which may be rung simultaneously or successively, but they will not permit of a tune being played upon them. A set of "chimes" embraces the eight notes of the common musical scale, while a set attuned to the first, third, fifth, and eighth notes would be classed as a "peal." The smallest number of bells that can be said to constitute a set of chimes is five, although the number may be increased indefinitely. The usual number is at least nine, which embraces the eight notes of the natural scale, with the addition of a flat seventh. The first apparatus designed to ring chimes is said to have been made at Alost, East Flanders, Belgium.

Pottheff, the chime-player of Amsterdam, in the latter part of the eighteenth century, played pianoforte music with facility. Each key or note required a force equal to two pounds' weight. In the United States there is no especial music written for chimes, but instead, a numerical notation is applied. The most practical way to arrange chime music is to transpose all music which can be played on a chime of eleven bells (or as many bells as there may be) to the key of "C" and number each key, commencing with the largest, or tenor bell, from 1 to 11—this arrangement corresponding to the natural scale C, D, etc.; and write all music accordingly, using a set of signs to signify the value of the whole, half, quarter, eighth, and sixteenth notes, also the rests. The English notation is 8 to 1, which is the opposite of the American style.

In playing music on the chimes, the single note is usually used, as playing treble or double notes is too exacting upon the chimer, owing to the weight of the clappers, and the length of the keyboard, which is from 4 to 5½ feet in length. The time of chime music is a little slower than that of the church organ.

Chimes are played by means of levers numbered from one to the highest note. These levers have rods attached to them, which lead up to the bell-chamber (or belfry), where they diverge from a pulley keyboard, small chains being attached to the clapper of each one of the bells. To prevent the bells from giving a double blow, and to keep the clapper away from the bell after being struck, strong springs are attached to the clappers. This device avoids that rasping sound one sometimes hears when a bell is struck slovenly.

One has often heard the expression, "Clear and sweet as a bell note." The individual note of a correctly attuned set of chimes is heard to best advantage at night, when almost everything is quiet and the clear, sweet notes float out on the waves of the air so soft and sweet. Genuine bell metal is a mixture of copper and tin in the proportion of 4 to 1. In the reign of King Henry III. the proportion was 2 to 1. The thickness of the bell's edge is one-fifteenth of its diameter, and its height is twelve times its thickness.

Like viols, bells have been made of every conceivable shape, within certain limits. The long, narrow bell, the quadrangular, and the mitre-shaped in Europe at least indicate antiquity, and the graceful, curved-inwardly-midway and full trumpet-mouthed bell indicates an age not earlier than the sixteenth century.

The first step toward the making or casting of a bell is the design; this is placed on paper, on a certain scale of measurement. Next is the crook, which is a kind of double wooden compass, the legs of which are respectively curved to the shape of the inner and outer sides of the bell; a space of the exact form and thickness of the bell being left between them. The compass is pivoted on a stake driven down in the bottom of the casting-pit. A stuffing of brickwork is now built around the stake, leaving enough room for a fire to be built inside of it. On the outside of this stuffing is a coat of fine, soft clay, well mixed and bound together with calves' hair, and the inner leg of the compass runs around it, which brings it to the exact shape of the inside of the bell. Upon this "core," well smeared with grease, or molasses, is fashioned the false "clay-bell," the outside of which is defined by the outer leg of the compass. Any inscription which is to go on the bell is now moulded in wax on the outside of the clay-bell; this is then carefully smeared with grease, then lightly covered with the finest clay obtainable, and then with a coarser grade of clay until a solid "mantle" is thickened over the outside of the "clay-bell." A fire is now made, and this whole baked hard; the grease and wax inscription steam out through holes at the top, leaving the sham "clay-bell" baked hard, and moderately loose between the "core" and the "cope" or mantle. The cope is now lifted, the clay-bell broken up, the cope let down again, now enclosing itself and the core, the exact shape of the bell. The metal is then melted and run molten into the mould or core. An extra large bell, say of 10,000 pounds, will take several weeks to cool, and when extricated it ought to be scarcely touched, and should hardly need tuning. This is called its "maiden" state, and it is one so sought after that many bells are left rough and out of tune in order to claim it. A good bell when struck yields one dominant note, and any person with an ear for music can say what it is. This note is termed the "consonant," and when distinctly heard, is said to be "true."

Any bell of moderate size may be tested thus: Give the bell a firm tap just on the curve of the top, and it will sound a note one octave above the consonant, or the note which is heard when the bell is struck in the regular manner. Tap the bell about one-quarter's distance from the top, and it should yield a note which is the "quint" or fifth of the octave. Once more tap it two-quarters and a half lower and it will sound a "tierce," or third of the octave. Tap it now strongly, above the rim, where the clapper strikes, and the quint, the tierce, and the octave will now sound simultaneously, yielding the consonant or key note of the bell. Thus a bell blends four notes each time it is struck. If a bell fails to measure up to this test, the bell is false.

A bell changes its shape when struck, which is due to vibrations. Strokes of different power change the bell's shape to oval, with its longest diameter at exact right angles to the position of its longest diameter at the preceding instant. The correct and proper ringing of bells is a matter requiring a great deal of experience and skill. In some parts of the world this "bell-ringing" practice has been entered into with much spirit, especially in England, where it has become truly national, and has earned for that country the title of the "Ringing Isle." One bell enthusiast published, in 1618, a 475-page book to prove that the principal employment of the blessed in heaven will be the continual ringing of bells. The English "change-ringing" is practically unknown in this country.

Seekers After Untruth

By S. Alice Ranlett.

IN a civil case of the day, tried in Maine but involving persons somewhat prominent in Massachusetts and elsewhere, the matter at state, the validity of a will, concerns only the parties in the case, but the surprising revelations of the testimony and other similar revelations made by the current newspapers and founded on material gathered by these from various sources do concern the right-minded and thoughtful and especially the Christian, everywhere in the country, and may well cause us humbly to consider our efforts at missionary work in India, when, seemingly, the cults of the Orient have in this land many devotees from those born to the inheritance of Christianity and the prayers of generations of Christian ancestors.

Some of these persons are practising the rites and methods of the Rajah Yoga with its eight steps, Yama-non-killing, continence, etc., Niyama-cleanliness, mortification, etc., Asana-posture with certain exercises to be performed in a "holy room," Pratyahara-introspection, Diharand-concentration, Dyydad-meditation, Samadhi-super-consciousness, and Prandyama-controlling the breathing, the flywheel of the psychical machine; they are dreaming of the Kabala, the attainment of knowledge by numbers and the Bhakati, or acme of love attained by a Yogi; they are marching in mystic processions with incense, waving candles, and chanting Sanskrit, they are indulging in uncanny practices, seances, and tableaux, they are worshipping at altars decked with flowers, fruits, and pictures of "Swamis," and they are devoting their time to "things psychic and thoughts of love" and "soul-soarings as a Togi god through thought-space, unattached to the body and matters material."

We are moreover told that in many a commonplace flat of New York and Chicago are being practised occult rites "as shocking as the ancient worship of Moloch and Baal." And in these secret shrines we are told are mystical ceremonies, cries to control the "elements," creatures of a low order, woman-worship, conjuring, jugglery, incantations, invocations of the spirits of the dead, processions of men and women marching with the rhythmic chants "Oom! Oom! Oom!" around some "guru" seated on a crystal ball. It is said that the order of Tantriks, a favorite of American followers of Hindu occultism, has over 100,000 members in the United States. The atmosphere of the little court room at Alfred, Maine, is fairly blue with mystic lore and its terms, "Psychic plotters, crystalline mind, intense resistance, unconscious devotion, acme of love, spells of enchantment, nourishment by thought instilled into the food, malign influence, mind inoculated with soul-soaring, love-ravishing germs," and psychic powers which make the eyes of portraits move. Is it strange that that way lie madness and suicide?

In our country, people are ordinarily free to choose their religion or what may take the place of this, but, really, ought persons to have the right not only to poison themselves but to make of themselves channels by which the deadly poison creeps on to break up homes, destroy family life, shatter health of body, cloud the reason, and wreck valuable lives? What can be done in love and sympathy to rescue these strangely and pathetically misguided victims? Where are the wise missionaries of sanctified tact, commonsense, and Christian faith who can meet this need?

What is it that these, our American kinsfolk of more or less intelligence, are seeking in this practice of strange orgies and in the pursuit of the high-caste Indian gentlemen called "Swamis" and representing in their own home, we are told by those who know India, all things that refined and religious Americans shrink from?

Is it merely a diversion and pastime for empty lives which happen not to be satisfied with bridge, motoring from resort to resort, and other fashionable idling? Or is there a real yearning for intellectual diversion and stimulus? Why then not seek these in the world of splendid literature, old and new? Or in the spoken thoughts of sound-minded, pure-living men? Or in the realm of modern science, natural, physical, medical, and the rest, teeming with wonders to which new and marvelous suggestions and facts are almost daily added? Or in some one of the great philanthropic movements of the hour, where those with time, money, strength, mind, or any one of a thousand varied gifts may find abundant interests and spend their lives right worthily?

But perhaps some of these would-be followers of Eastern cults do really long for profound thought and hidden mystery. Ah, then, may they not be guided to the profound, beautiful, pure, and holy mysticism of Christianity, with its sacred symbolism, with its outward sacramental signs of inward and spiritual realities, with its life hidden within the veil where there are no diabolical dreams or weird phantasms to lead to madness and despair, but a joyful hope, since there is our forerunner, Jesus the Christ, through Whom "neither death, nor life, nor height, nor depth, nor any other creature shall separate us from the love of God" and from His protection? Is it not possible to teach these people that there is a high and holy mysticism founded on love and faith and hope in God, and that they may find food for deepest thought in the writings of that prince of mystics, St. John the Divine, who saw the door into Heaven opened and who teaches the soul of true worship, "worship in spirit and in truth"? May they not learn that in Christian mysticism is place for all discipline of body and mind, silence, recollection, self-sacrifice, self-abnegation, and for devout worship at an altar not set out with pictures of "Swamis" and dedicated to an unknown god, but an altar which is on earth a sign of one in heaven, whereat He who serves also ever intercedes for our humanity? May they not learn that they may ascend, indeed, to a life hidden in Christ and there live continually with Him, while yet they live a cheerful, wholesome, normal, hopeful, and helpful life among their fellows?

In such mysticism awaits for the soul the peace of God. And peace of any kind have they most wretchedly failed to find who have sought it in the ways of occultism and "Swamis," and whose letters and lives, in a measure, have recently been made public; for beside the ills which are common to man in this school-time of mortal life, these disciples of Orientalism have brought upon themselves, apparently, many others, including the terrible dread of mysterious, evil-working powers and the malevolent influence of their companions in their religion. This same malign influence under the name "Malicious Animal Magnetism" or "It" threw its shadow of fear over the life of the late Mrs. Eddy, who, professing to live above fear and teaching her followers that fear is error and *is not,* since "God is all," yet lived in mortal terror for years of this "M. A. M.," being wont, as her biographer relates, to call from their sleep the members of her household to protect her from this dreaded influence of some human being, though "God is all"! And in the course of the trial at Alfred, Maine, witnesses and letters have revealed the abject terrors of these other folk, who cry "peace" when there is no peace, their fear of the malign influence of their closest companions, their tremblings, their almost insanity, their entreaties for human help and their burnings of incense and scrubbings of furniture to purify the rooms tainted by the presence and the uncanny powers of some members of the household.

Poor suffering souls, in thrall to their self-raised, spectral fears which are their masters, and "seeking unto them that have familiar spirits and unto wizards that peep and mutter" and knowing not that they may seek unto the living God! They have not yet learned the prayer of the little child at his mother's knee, "I pray the Lord my soul to keep."

There are, alas! some of these persons, how many we may not know, who have already gone down to madness and the blackness of despair and who can receive no help from man beside his prayers to the pitiful God in whose hands they rest, but there are others who are but beginning to peer curiously into the darkness and to take the first steps in the way of untruth. Shall not these be warned in all ways possible that in that way lie the loss of the vision of God, the blunting of the moral sense, madness, blackness, and the horrors of the devil and his works, while in the faith of the gospel and the true mysticism of the Christian saints are courage, help, and hope for daily life and the promise of that mystical Tree which bears leaves for the healing of the nations and of the land where God dwells, where there is no more curse for those blessed ones who do the commandments of God.

Virtue grows in us under the influence of kindly judgments, as if they were nutriment. But in the case of harsh judgments we find we often fall into the sin of which we have judged another guilty, although it is not perhaps a sin at all common to ourselves.—Faber's *Kindness*, paragraph edition.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

FINDING EMPLOYMENT FOR EDUCATED WOMEN.

A NEW organization is to enter the field of practical economics in September to help women who want to work at professions other than teaching to find the work that wants them.

This does not pretend to be a new and original scheme, Miss Candace Walker announces through the *Survey* Press Bureau, but there are certain aspects of this project that are different from anything that has been tried before. It is the first time that graduates of the women's colleges have made common cause in a plan to help all specially equipped women whether they do or not hold college degrees. Barnard, Bryn Mawr, Cornell, Radcliffe, Smith, Vassar, and Wellesley are the alumnae associations whose representatives, so far, make up the board of directors of the new bureau. They will employ a paid secretary and assistants.

The objects of the bureau will be:

1. To secure employment for college and other specially equipped women.
2. To investigate and do all in its power to increase their efficiency in occupation.
3. To establish close connections with the colleges, especially in advising and informing undergraduates concerning occupations.
4. To insure, in every way, a free, wise choice of occupation.

Calls for teachers will be filled when they come, although the bureau will confine its main emphasis and effort upon work other than teaching, as it is considered that the teachers' agencies already in the field are doing efficient work. The "Bureau of the Women's Educational and Industrial Union," as it is to be called, will not be open for the registration of graduates of high schools, as the vocation committees of the public schools in many places are already caring for them. The women who are not college graduates whose registration will be accepted are architects, lawyers, bacteriologists, doctors, nurses, graduates of schools of music or design, trained journalists, secretaries, socially gifted women who are willing to become companions, and women whose experience would equip them for executive positions, institutional management, or welfare work. An effort will be made to obtain part time work for those who have a portion of their time already occupied.

That the need for such a bureau is generally felt, is shown by the fact that, once started, the scheme seemed to move of its own momentum. Groups of graduates in each of the colleges have been tumbled out, unbacked and unprepared, into the labor market. They have felt the bewilderment of the new alumna who wants to do something but does not know exactly what, and has found herself thrust either into teaching, because that was the only form of occupation with which there was any existing machinery to connect her, or else has had to waste several years in finding out what she did want to do and how to get at it. There were married women who were working because they wanted to, and those who were working because they had to; and there were others who were not salary-earners themselves, who were, nevertheless, interested in the difficulties of those who were. In short, the founders of the bureau saw that they would have a support behind them which was representative of all the strong and helpful types of the college graduate.

The chairman of the board of directors is Mary Abby Van Kleeck, who, while conducting investigations on women's work, came to the conclusion that the position of the college graduate in the world of paid work was chaotic.

BEATING THE LOAN SHARK.

The Metropolitan Street Railway Company of New York, has started a unique borrowing fund, by which all the employes of the company are entitled to benefit. The company, according to the Harrisburg *Patriot*, runs five lunch rooms for the benefit of the men who operate the cars, and the profits from them have been turned into a loan fund which has now reached a total of $2,000, from which the men may draw sums without paying interest. Each of the 5,000 members of the association is entitled to borrow an amount equal to two weeks' pay, and he is allowed two months in which to pay it back, either in a lump sum or in installments as best suits his convenience.

All classes of people dependent upon their weekly or monthly pay envelopes for their living are at times at the mercy of loan sharks, whose rates of interest under their skilful methods of defrauding their patrons often amount to 300 per cent. Such associations as that just formed by the Metropolitan company constitute an effective means of rendering unnecessary the doubtful assistance of the loan shark. But these schemes, as the *Patriot* points out, are not in themselves sufficient to cure the evils which follow in the train of the heartless loan shark who trades on the necessities of his patrons and plays upon their ignorance. Active prosecutions by the authorities of all persons engaged in the business is really a much more effective means of putting an end to the unlawful trade.

CITY PLANNING.

"City planning is not simply a question of the civic center." So said and wisely said Thomas Adams, the garden city expert.

"It is not alone a question of how you shall locate your principal buildings. It means the consideration of civic development from every point of view. Geographical distribution of your different industries with regard to the location of the people employed in them must be taken into consideration." Chicago, he pointed out, has one of the finest park systems that can be found anywhere in the world. "You have clearly gone to work and deliberately planned your park systems and connecting boulevard links," but—and this is fundamentally important—"I would suggest, however, that you carry your town plans to the homes of the people."

"Coöperation in town planning is not compulsory in America. What is there to prevent a man from establishing a bone factory or a fried fish shop in the finest residence section of the city, if he so desires? Your general code is not sufficient. It is suited to the well-doer rather than the evil doer.

"I think it is unfair and bad business to lay out a street 100 feet wide in sections where workingmen live and require them to pay special assessment for the improvement of such a large strip. In England it is the policy to establish narrow streets in these sections and secure the necessary amount of light and ventilation by restricting the building of so many houses to an acre of land, say fifty feet apart."

These are ideas that American city planners may profitably bear in mind.

CHICAGO'S ASSETS AND EXPENDITURES.

A pamphlet issued by the Chicago Plan committee shows that the public, represented by the city, the sanitary district, the parks district, and that part of the county including Chicago, owns property valued at $420,000,000, yet with this enormous asset, statistics reveal that of the sixteen largest cities in the United States only one has a smaller debt for each citizen than Chicago. Chicago stands between Milwaukee and Detroit, the Michigan town being the sixteenth.

Attention is also called to the big expenditures by the city for betterments without a system, and this comment is made:

"In the twenty-five years ending with 1906 more than $222,000,000 of the taxpayers' money was spent for extraordinary betterments and improvements. This colossal item affords startling evidence of what might have been accomplished toward the realization of a plan such as we are urging had the city adopted an official plan a generation ago.

"Many millions may yet be saved by carrying out this work before property values appreciate still higher and by securing cohesion of all interests, such as the park commissions, forest preserve commission and other powers, in carrying out their future work according to a set plan."

WHAT IS THE CHICAGO PLAN?

It is a plan to direct the future growth of the city in an orderly, systematic way.

What is its object?

To make Chicago a real, centralized city instead of a group of overcrowded, overgrown villages.

What does it mean?

That by properly solving Chicago's problems of transportation, street congestion, recreation, and public health the city may grow indefinitely in wealth and commerce and hold her position among the great cities of the world. Above everything else it is concerned with the three most vital problems confronting every metropolitan community: congestion, traffic, and public health. The easy and convenient movement of

traffic facilitates business, while the chief concern of any city is the public health of its citizens—its greatest asset. The Chicago plan demands—in the interest of the latter—more and larger parks and playgrounds and better and wider streets.

This is an illustration of the effective way in which Chicago planners are pressing their educational propaganda.

CONSERVATION OF VISION.

In the United States there are estimated to be 100,000 persons totally or practically blind. And most of this blindness is preventable, according to the recently organized American Association for the Conservation of Vision. In a formal statement this association declares:

"More important still is the fact that at least half of the educated class in the United States are afflicted with serious defects of vision. The truth of this statement is easily seen by thinking of the number of people who are absolutely dependent upon spectacles or eye-glasses. Even with these artificial aids there are thousands of people who are chronic victims of eye-strain. One of the most common sources of injury to the eye is improper illumination, which is almost as common as defective eyesight. Furthermore, the effects of eye-strain, caused by bad illumination, often produce defects in vision, besides aggravating those already existing. Architects are often offenders against vision because they have come to consider lighting fixtures as parts of a decorative ensemble rather than as providers of light in which the eye must be used. Bare lights on candelabra are particularly pernicious."

CONGESTION.

The rector of a widely known parish in New York City, in a letter not long since, made this interesting comment on the congestion problem in New York:

"Incidentally, I think that so far as New York is concerned we have been promoting our congestion by our method of taxation. We have taxed improvements. We have allowed unimproved property to go relatively untaxed. Unimproved property should be taxed, so to speak, out of existence in a city."

I DO NOT know who "J. H. E." may be, but his editorial in the July *Gospel of the Kingdom* misses the mark in discussing "The Church and the Laboring Man" when he asks "Who would ever dream of such a Christian in her gorgeous palaces, with their robed priests and colored light, incense, flowers, music, and delicately intoned ritual?" For one, I should be inclined to expect to find a Christian in just such places, as well as in the highways and byways, for we are told that He spent many days in the Temple, where the ritual was quite as elaborate as in Catholic churches. Moreover, in the present day more working men with their grimy hands and soiled clothes are to be seen at the altars of the Anglican and Roman Catholic churches than in the edifices of any other religious bodies. To my mind the reason is not far to seek: the absolute equality of the altar is unquestioned, and the working man knows it. There is one place that he is on a parity with every other man. This feeling makes him rejoice in the beauty of holiness which should characterize the house of God.

"CITIES, like private enterprises, must move forward with the times," says the pamphlet issued by the Chicago Plan Commission. "Shall we permit our competitors at home and abroad to outrival us in the march of progress? What other cities are doing Chicago must do to hold her commercial supremacy and maintain her rightful position in the front ranks of the world's great arenas of commerce, art, science, beauty, and health. London, Paris, Berlin, Vienna, and New York have each set the pace for greater development—newer and better things. Chicago must be aroused and shake off her lethargy of indifference and self-satisfaction born in the hurly-burly of success in other days. Let us pause, catch our breath, and take a glimpse of the future. What must we do to safeguard and to add to the greatest natural heritage bequeathed to any world city—unrivaled geographical situation?"

WE ALL WANT clean streets—but what are we doing to get them? We claim that it is the city government's duty to clean them—but is that the whole problem? The main difficulty, as the St. Paul *Pioneer Press* points out, is that the individual citizen, even you and I, have not made progress as rapidly as the cities have. Our streets are full of litter because of the free and easy American trait of dropping paper and refuse wherever they happen to be. This will be remedied only when the force of education teaches the people that public cleanliness is a virtue of importance. We will have clean streets when the people are as careful about keeping litter from the streets as from their own yards, or are supposed to them. Cleanliness begins at home.

BOLTON HALL in a recent address told how he had spent the part of a summer once with Professor Howard, an authority on mosquitoes:

"He taught me a good deal, and when in our country home the mosquitoes became pretty virulent, I sought for the hole where they were breeding. There was a place between two trees that had a little water in it, and I could see the mosquitoes rising up from there, so I poured on kerosene; a few days after it rained, and the mosquitoes began again, and I again poured on kerosene, my little girl on both occasions watching me. She asked me why I did this and I tried to explain to her, and her comment was, 'Why don't you fill up the hole?'

"I had never thought of that."

Herein lies a lesson that social workers may well take to heart.

"HAMMER AND PEN" for June contains a very interesting account of C. A. I. L.'s annual meeting. In the course of a most intelligent editorial anent "Social Service in the Episcopal Communion," occur these pregnant words:

"It is a pity that more communicants do not read Church papers, where they will find accounts of conventions and of the doings of Church societies. Sometimes a communicant is shocked by an editorial and the paper is dropped. This is not wise. If a Church paper could be absolutely perfect it would not need to exist. . . . Besides, opinions change, and some day the recalcitrant reader may agree with the views that were spurned. And then it must be remembered that the noxious editorial expressed views held by some of the communicants."

THE ENGLISH Local Government Board, having considered the application of the Tottenham District Council for sanction to borrow £2,432 for the purpose of erecting a central cooking depot from which meals for necessitous school children can be supplied, has replied, stating that while some improvement in the present arrangements was desirable, sufficient grounds had not been shown to justify a large permanent depot of the kind proposed. The scheme, in the board's opinion, should be on a much less ambitious scale, and in the first instance should be of a temporary character.

CHICAGO'S new health commissioner, Dr. George B. Young, is from the United States Marine Hospital Service. Mayor Harrison is to be credited with an exceptionally fine appointment, without a trace of politics in it, although in order to make it, Dr. W. A. Evans, the former admirable commissioner, had to be displaced. The practice of loaning federal officials to municipalities in this style seems to grow, for Dr. Young is given a leave of absence by the Marine Hospital Service in order to accept Mayor Harrison's appointment.

A NEW EDITION (the seventh) of Dr. S. Adolphus Knopf's international prize essay, "Tuberculosis as a Disease of the Masses and How to Combat It," has been published by the *Survey* (paper, 40 cts.). This is one of the best short statements of the symptoms, transmission, and effective treatment of this dread disease to be had. In 122 pages one finds practically all that it is needful to know as a layman.

W. FELLOWES MORGAN, one of the delegates to General Convention from the diocese of Newark, and until recently president of the Church Club, is the Progressive candidate for the Republican nomination for senator in this district.

IT DOES NOT speak well for the standards of the New Orleans city council that it is necessary for the *Picayune* of that city to urge editorially that it go slow in allowing the opening of barrooms fronting on children's playgrounds.

THE LONDON police force consists of 18,000 men and costs $8,000,000 a year to maintain.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CORONATION OF QUEEN VICTORIA.

To the Editor of The Living Church:

IN your issue of the 1st there is an illustration of Queen Victoria receiving the Sacrament immediately after her coronation. It will be noticed that she is receiving it *bareheaded*. The picture must be correct in this particular as it is a copy of the official painting. As in England St. Paul's direction concerning women covering their heads in church is rigidly maintained, it is somewhat surprising that the Queen was allowed so to violate the ancient custom, which most people, at least at that time, regarded as a binding law. The Archbishop moreover was such a stickler for carrying out the rubrics that he insisted on forcing the ring down on the queen's finger, where it was so tight that the finger swelled and the ring could not be removed until the finger had been soaked in ice water. I think the queen voluntarily removed her crown to receive the Sacrament as an act of humility. Will some who are experts on this question tell us whether in so endeavoring to humble herself before God she committed an act of impropriety? In your paper some months ago the statement was made to the effect that "if St. Paul was to be believed, it was more indecent for a woman to appear in church bareheaded than to come barefooted."

La Grande, Ore., July 2, 1911. UPTON H. GIBBS.

WOULD LIKE TO EXCHANGE PAPERS.

To the Editor of The Living Church:

IF any subscriber of THE LIVING CHURCH would like to exchange his paper each week for the *Church Times* and will write to me, I can tell him of a man in Yorkshire who would like to send the *Church Times* each week in return for THE LIVING CHURCH.

Faithfully, D. MILLAR.

24 East Elm Street, Greenwich, Conn., July 9, 1911.

THE CLERGY PENSION FUND.

To the Editor of The Living Church:

IT was our great privilege to have with us on Sunday, July 2d, the Rev. J. J. Wilkins, D.D., who delivered a powerful and telling address to my congregation on the subject of the Five Million Dollar Clergy Pension Fund Commission, of which the Bishop of Pittsburgh is the illustrious president. The work which Dr. Wilkins is doing should appeal to every priest in the Church, and I stand amazed at the apparent lack of interest in a subject which is of vital importance, which so many of the clergy manifest. As I sat and listened to Dr. Wilkins' sane and forceful words, and understood then as I never had before the position in which the clergy are placed in laying a foundation for themselves in their old age, and that we are, through Dr. Wilkins, practically asking the laity to follow our lead in this matter, I wondered why it was that the laity, who are as a rule so thoughtful of many things, should so utterly have forgotten their pastors, who give their all for the welfare of the laity, and when they grow old and are unable to labor, must be thrown upon the charity of a heartless world.

Examples of heartbreaking conditions there are in plenty, and yet how can they be told? Does a priest feel elevated to have it said of him that his wife takes in washing, or that he peddles vegetables to keep a worn-out body and soul together? Is he highly pleased to have it made public that he is trying to live on $250 a year and consequently tastes meat barely once a month? Do you think a priest likes to tell of his poverty, in order to get a few paltry dollars from some diocesan fund, which is doled out to him as a munificent act of charity? No, dear reader, we still have some feelings of the finer sort left, and although we will in time lose our physical strength, we hope to retain our manhood to the hour of death.

And Dr. Wilkins has turned over to the General Clergy Relief Fund $136,000, the interest on which is now being used for disabled and infirm clergy, *not*, be it distinctly understood, as an act of charity, but as recompense for service rendered, because they have earned it. When the Church, which ought to lead in this matter, awakes to the shameful fact that she has neglected her laborers, while civic corporations have long ago made provision by pensioning their old men, perhaps she will wipe out this cruel mark of selfishness, and see to it that the aged and infirm clergy, her pastors and teachers, no longer able to shepherd or instruct, may end the remaining few days of their earthly pilgrimage, free from anxiety and care, and lay them down in peace, at last, and take their well earned rest, because it is the Good Shepherd that maketh them dwell in safety. (Rev.) HARRY HOWE BOGERT.

Point Pleasant, N. J., July 10, 1911.

LAST WORDS OF DANIEL KISSAM YOUNG.

To the Editor of The Living Church:

READING the "Social Service" column in your valuable paper for June 24th, I was much interested in a criticism upon Daniel Kissam Young's last words by the editor of the above named column. In it he says: "They (referring to the strong and wholesome tendencies for social reform existing everywhere) will fail and falter as men *distort* the facts and the perspective of our view." Is not that word "distort" an unfortunate and misleading one? Or does the editor regard Mr. Young's statement as a distortion of fact? I commend him and all other members of the Social Service Commission for their optimism, but to say that "lying, cheating, misrepresentation, adulteration, (and) murder of workers by neglecting proper safeguards" is distorting facts, is to close one's eyes to existing conditions and deny the need of a Social Service Commission. The editor cannot be ignorant of these conditions, otherwise what incentive has the Social Service Commission to work?

Again: Will the public get any adequate idea of what is required, and respond as they ought to, if knowledge of these things is withheld? It may be replied that the public knows enough of them. But is this true? Painful experience has taught us that the general public is wofully ignorant of this matter, but even where they are not, public conscience grows cold. The repeated word is necessary in order to keep alive the all too flickering enthusiasm concerning social needs. He may fear that too much knowledge will precipitate a social revolution of dire consequences. I am sure that we all wish that a just settlement may be brought about by peaceful means. But if this cannot be, whose fault is it? Surely it is not the workers'. They have suffered long and patiently.

The Church teaches us that we must ever have a clear conviction of sin's degrading influence, and constantly reminds of it by her General Confession. Shall we accomplish the cleansing of society by covering its corruption from view and trying to carry away its sinfulness under cover of night? The Tenement House Commission of New York accomplished its work by continually publishing the disgraceful conditions of the tenements. By so doing it aroused and kept alive the public conscience until those who were chiefly interested in their prolongation were put to shame and to flight.

The Church may or may not suffer from this continual publication. Many who are growing fat upon the unrequited toil of their brothers (?) are known to be "influential" members of Christian bodies. To keep quiet may be politically expedient to retain these financial supporters, but, *What would Jesus do?*

One of the chief virtues we need as we struggle to right the social wrongs of men is *courage*—courage to call a spade a spade and not to smooth things over by plausible but empty optimistic platitudes.

In conclusion, will you let me suggest a book that, if it has not yet been read, should be by every member of the Social Service Commission, viz.: *Christianity and the Social Crisis*, by Professor Rauschenbusch of Rochester, N. Y.

Yours very truly,

DENHAM H. QUINN.

LITERATURE OF CHRISTIAN SOCIALISM.

To the Editor of The Living Church:

MAY I make use of your correspondence columns not only to commend your two very wise and sympathetic notices in last week's issue of Conrad Noel's book on *Socialism in Church History*, but also to point out to my younger brothers in the ministry a rare opportunity, which, personally, I cannot help regarding as almost a duty?

There is one man (at least one) and one paper, already at work trying to do exactly what you say ought to be done—save this great historic movement from being surrendered to atheism and irreligion; a movement which *unconsciously* has the spirit of Christ behind it, as any one who has read at all on the subject knows full well. It is a shame that so many of us are ignorant of and fail to help this man and this paper. "Social Service Commissions" are mere useless theorizing bodies till they do something of the kind; if not actually support, at least become acquainted, for their own enlightenment, with a force that is actually doing so much aid in so true a spirit.

I refer to *The Christian Socialist*, a paper published by the Rev. Edward Ellis Carr at 56 East Randolph street, Chicago, Ill., the organ of the Christian Socialist Fellowship. Not only are they reaching hundreds of the more earnest clergy of all Churches, but are running a series of Sunday school lessons and a department for young folks' correspondence which is conducted with a grace, dignity, and womanly insight that are incomparable.

To subscribe for this paper is not only a revelation, but an inspiration. Without doing so I do not see how any priest can be really intelligent as to what is being done in our country to-day.

It is the question of the hour and the age. I believe that is a splendid call from our Master Christ. Neither the Church nor our seminaries have faced or grappled with it honestly or effectively

as yet. We ought to sanctify this great movement at its source and not permit all its precedents and beginnings to be governed, colored, and shaped by those who know not Christ.

Rauschenbusch's great book on *Christianity and the Social Crisis* is having an unprecedented sale; so ought Conrad Noel's book. But all knowledge is useless until we get to work, share it and spread it. This paper in Chicago shows us *how* to do that. To read it and get others to read it is to work, for it acquaints us with a force actually growing before our eyes. it keeps our mind on the move. The duty now is to arouse and promote *clear thinking*.

I ask you, Mr. Editor, to print this letter in order that no priest of the Church shall fail to know of a periodical almost equally valuable with your own. GEORGE ISRAEL BROWNE.

Lancaster, Pa., July 14, 1911.

CHALICE VEILS.

To the Editor of The Living Church:

FATHER BURNETT'S article in this week's issue of THE LIVING CHURCH shows that as yet he has not gleaned the valuable information given in Dearmer's *Parson's Handbook* on the subject of chalice veils. He is referred to pages 173 and 174 of the seventh edition of Mr. Dearmer's work, and it would have been wise for him to have done so before presuming to correct the Bishop of Fond du Lac.

The same spirit characterizes the beloved Bishop which also is characteristic of Mr. Dearmer, that is, scholarly loyalty to the communion to which they belong Faithfully yours,

Philadelphia, July 14. CLAUDE N. A. POOLEY.

THE LAMBETH REPORT ON SWEDISH RELATIONS.

To the Editor of The Living Church:

SINCE my accident several weeks ago I have had to remain in a small town where we have no church, and I owe the sight of your editorial on Anglo-Swedish Relations to the Rev. Mr. Chandler of San Luis Obispo, who has been looking after me.

I am pleased that you agree with the practical part of our conclusions in the Report the Lambeth Commission has published. But I observe that you object to certain allusions in the Report to the Church of England alone, which you do not think I could have signed if I had had the very words before me. Indeed I am guilty, but not of signing without reading. I signed everything knowingly, but without malice, because there were reasons for the phraseology you object to, quite distinct from the inferences you draw, which were not in our minds.

The Report is addressed to the Archbishop of Canterbury. It will only come before the next Lambeth Conference as a communication from him. It is his, meanwhile, to use as he pleases. He may decide it is important enough for earlier consideration by the English Bishops, for local reasons. Such consideration is not a substitute for action by the Lambeth Conference, not could it bind us here. There was nothing in my experience on the Commission to make me suspect my English colleagues of assuming authority over us. I really think we are sometimes a little too touchy. Many expressions may easily be used in an English document, or for use in English, which come instinctively to an English Churchman's lips, but might for strict accuracy be somewhat expanded. Such expressions figuratively stand for all that is left unsaid.

We ventured also to make suggestions to the English Church which we were not privileged to make directly to the autonomous Churches of our communion. It was left to me to report directly to the General Convention, and for the other bodies to take any notice they chose of our work, or to wait for the next conference.

It is, in my judgment, most desirable that the English Bishops, as a compact body of eminent scholars, should look over our work pretty early, while we are yet here to answer questions.

The consideration of many questions postponed from one conference to another suffers immensely from the death of one or more chief authorities in the interim. So I trust the matter may not sleep; and that it may not sleep I hope the English Bishops will feel as free to deal with it as we do, and that I may be pardoned for joining in such a recommendation, considering that my advice was asked. Faithfully yours,

Santa Monica, Calif., July 13, 1911. G. MOTT WILLIAMS.

PROFESSOR BALDWIN'S "MESSAGE."

To the Editor of The Living Church:

I FEEL all Churchmen and Churchwomen owe a debt of gratitude and many thanks to Professor Baldwin for his masterly address before the Church Club of the diocese of Maine, and equally to you for printing and giving it wide circulation through the columns of THE LIVING CHURCH, and so permitting us all the privilege of reading it. I have read and re-read, and without any disposition to gush, must say it has thrilled and enthralled me. It is indeed masterly and rings true, and that without hyperbole, glittering phrases, or ear-tickling words, and how dearly in these days we love to have these same ears tickled.

From the first to the last word there is strong meat for men, much matter to digest, much to ponder on, and much to work on.

How many priests are ritualists and how many fail to teach sacramental truths! How many silver-tongued preachers, and many fail to dogmatize! We have in this city notable examp of such ritualism, service seemly, lights on altar, linen vestment- at the Eucharist, but scarcely a word as to Catholic doctrine and Catholic truth.

Of course, ritualism without Catholicism is meaningless, and anything in sacred worship for effect only is deplorable. It may please the eye but if perhaps three-fourths of the congregation are unaware as to the meaning of vestments, lights, colors, posture, etc., and such matters are never taught by the clergy, there is a distinct loss to the Church and to her services.

Such an address as Professor Baldwin's, conservative, scholarly, virile, strong, should indeed reach and stir up young men of the Church and other young men thereby and we older men too, and not only stir us up, but stir us to action. In these days of attempted Church unity, so called, when we are asked to surrender essentials, this address is most timely, and brings home to us, to its full extent, the dear truths of *Sacra Mater*. Were these more fully known, our rectors might refrain from suggesting that when away on vacation and no church convenient we worship with Protestant bodies, forgetting apparently the petition they so often voice, "From all false doctrine, heresy, and schism, Good Lord deliver us."

Kansas City, Mo., July 13, 1911. CLEMENT J. STOTT.

"THE PROTESTANTISM THAT PAYS."

UNDER the heading of "The Protestantism that Pays," says the *Guardian, Truth* prints an article upon the finances of Mr. Kensit's Protestant Truth Society, in which it is suggested that in the forthcoming balance-sheet the Committee should take the subscribers into their confidence and let them see "exactly what the secretary makes out of the dissemination of 'Protestant Truth.'" "Hitherto the balance-sheet has not shown either what Mr. Kensit directly receives from the Society in the way of salary, nor what profit he makes indirectly by the sale to the Society of the literature he supplies to it." All that the subscribers know at present is that the last financial year closed with "a fair working balance."

The article continues:

"Of the 14,981*l.* received in the year, 4,139*l.*, it was stated, was allocated to the Training College for Wycliffe Preachers at Finchley. The College is the private residence of Mr. and Mrs. Kensit and family, and, until a short time ago, the staff consisted of Mr. Kensit's brother-in-law, who combined the duties of college secretary, tutor, and examiner, for which he had himself graduated in a drapery establishment. The non-collegiate staff consist of three maid-servants and a gardener. Three rooms are set apart for the use of the students—a bedroom, a dining-room, and a small lecture-hall. The course of study lasts for three months, and as a rule three preachers are in training at the same time. Each of them pays 10s. a week to Mrs. Kensit for his board, and it would seem, therefore, that the allocation of 4,000*l.* to the college ought to leave it with "a fair working balance" for a good many years to come. Subscribers to the crusade will naturally be curious both as to the expenditure of the 4,000*l.* allocated and the results achieved by such expenditure. . . . Unless I am misinformed, there are at present only two of the Wycliffe Preachers trained at the college engaged among Mr. Kensit's band of crusaders, and this would hardly seem to be an adequate return for keeping up an expensive establishment nor sufficient excuse for the allocation of 4,000*l.* for its maintenance."

WE LOOK not back to man's origin but to his destiny. Earth can only tell of man's earthly past, but the fore-knowledge and election and predestination of God can only reveal man's dignity and glory. It is not an Eden by the four great rivers which we regretfully recall, but we anticipate a humanity the measure of whose strength and felicity and glory is as yet only Jesus, the first born among many brethren. We are not preaching other-worldliness, but a kingdom ever coming, ever being realized here in human affairs—its glorious consummation made possible, humanly speaking, by what is going on here in this world through human struggle and experience. What business have we who see so clearly, who are the heralds of this new time, this glory yet to be revealed, what business have we who are working in the name of God for man—man divine—God's child, what business have we to get discouraged and pessimistic? Let us trust God and work on. To be sad and weary without refreshment is not only to deny God and His revelation in Jesus, it is to deny faith in man, in human progress, in man's dignity and destiny.—*Bishop Morrison.*

"TO BE A STRONG hand in the dark to another in the time of need, to be a source of strength to a human soul in a crisis of weakness, is to know the glory of life."

Literary

THE BIBLE.

A useful volume from the press of Houghton, Mifflin Co. is *The Old Testament Narrative, separated out, set in connected order, and edited* by Alfred Dwight Sheffield, with illustrations. In the modern form of an octavo volume of something more than five hundred pages, the historical portion of the Old Testament is presented in the language of the King James version but topically and in modern chapters and paragraphs. It is presented therefore as modern literature. There is an introduction from the pen of the editor in which the modern perspective of Old Testament history is related, in manner, in some respects, subject to criticism, but for the most part satisfactory. There are also an abundance of footnotes which throw light upon the text and a number of illustrations. The book is a useful addition to a library. [Price $1.50.]

WE HAVE RECEIVED also a volume in Macmillan's Pocket American and English classics, entitled *Selections from the Old Testament.* This series of books covers a hundred or more of the classics. The present volume is edited by Fred Newton Scott, professor of Rhetoric in the University of Michigan, who also contributes an introduction and footnotes. In the former he treats very simply of the literary facts concerning the Bible, introducing the book to those who know little of its religious use, and, for the most part, carefully avoiding critical questions. The text follows the authorized version and is divided into stories and topics. The notes, which are not extensive, appear in the back. The volume is very inexpensive; the price, 25 cents. [The Macmillan Co.]

SOME TWENTY-FIVE years ago there began to be published by the Cambridge University Press (English) the series of *Cambridge Bible for Schools and Colleges,* which was followed by abridged editions of each volume. They were of unequal value, but for the most part useful, and served an excellent purpose. The same publishers have now begun a reissue of the work, taking the abridged editions as the basis, and thoroughly revising and somewhat enlarging each. The new series is to be known as *The Smaller Cambridge Bible for Schools* and is issued under the general editorship of R. Appleton, M.A. The first volumes to be received are *Joshua* and *St. Mark.* The first of these is edited by Dr. John Sutherland Black, who builds upon the work of the late Rev. J. J. Lias, editor of the original edition. One finds the revision to be considerable and to bring the book into touch with the literature that has gathered about the subject. The difficult passage in Chapter X., verses 12-13, is especially well treated. The *St. Mark* volume is revised from the edition of Dr. Maclear and no new editor is named. We believe the new series will make for themselves a useful place in Biblical literature. [G. P. Putnam's Sons, American agents.]

AN ATTRACTIVELY made pamphlet of nearly four hundred pages, issued as a memorial of the three hundredth anniversary of the King James Bible, is *English Bible Versions,* by the Rev. Henry Barker, M.A. It is issued on behalf of the New York Bible and Common Prayer Book Society, which has itself passed its centennial. The book is a careful examination of Bible translation and editions and is well filled with a wealth of matter pertaining to the text of the Bible as it has come down to us from antiquity. [Edwin S. Gorham, New York.]

SELECTED WORKS OF ST. AUGUSTINE.

We have lately received two volumes containing selections from the works of St. Augustine. One, in small compass, is entitled *Selections from the Confessions of St. Augustine.* Though abridged from the original, it is sufficiently full for ordinary use, and by reason of its convenient shape and handsome appearance, will be a happy addition to our devotional literature. [Cambridge University Press. G. P. Putnam's Sons, American agents.]

The other is *The Soliloquies of St. Augustine,* translated into English by Rose Elizabeth Cleveland. Miss Cleveland is known through her occasional magazine articles, and especially by her book of literary essays, to which the first of them, on George Eliot, gives its name. All these, however, bear traces of a primary educational purpose in their production; the audience of school girls is occasionally visible. But her translation of the *Soliloquies of St. Augustine* looks like a labor of love.

It is, first of all, an admirable translation. One has but to compare its English with that of Dr. Starbuck's version in the "Nicene and Post-Nicene" volumes, to be grateful for this lucid and readable book. The long Latin sentences are broken up into shorter ones, and the little stiffness of expression which still remains is perhaps not undesirable in such a work.

The actual words of St. Augustine are prefaced by an introduction of some forty-five pages, in which Miss Cleveland tells us what she knows about her author, his works, his editors and adapters. She is inclined, of course, as a good Protestant, to the desire "that Augustine, the man apart from the ecclesiastic, shall be better known." As in the *Confessions,* so also in the *Soliloquies,* it is doubtless rather the personal side, the *vie intime,* that appears. Yet we doubt if in the great African, any more than in any other man who gives himself utterly to his vocation, the separation between these two sides can be much insisted on. Doubleness that is admitted, and that is pampered into self-consciousness by being written about, is the mark of a weak man, not of a strong one. Augustine's was indeed an "inexhaustible personality," but not a double one. Here is a fine description of him in our author's introduction where she says: "The great man is the great lover; the greatest he whose greatest love is for the greatest. Always a lover, loving life, love, man, woman, letters, discourse, with inexhaustible passion, Augustine coasted half his life at his peril among the rocks and over the shallows along the shore of the vast deep which waited for him far beyond. But now at thirty-three years of age, when we meet him in the *Soliloquies,* he has gone to sea with God."

At the end of the book are many pages of notes illustrative of the text. There are quotations from other works of St. Augustine, especially the *Confessions,* and also many bits from modern writers such as Harnack, Janet, William James, and Oliver Lodge. The impression is not one of deep learning on the part of the quoter, but of something far better, and rare in these scientific days. It is of a person who really loves the work she has done; who found it "more satisfactory to transcribe her text from the huge Benedictine volume by hand," than to trust to any lesser authority; and who will make her readers want to know more of "the most astonishing man in the Latin Church." [Little, Brown & Co. $1.50.]

NEW DEVOTIONAL BOOKS.

A little book by Very Rev. W. R. Inge, D.D., entitled *Speculum Animae* contains four devotional addresses, given in the chapel of Corpus Christi College, Cambridge, to public school masters and college tutors. Their spirit is intensely spiritual and they will be helpful to those who read them. [Longmans, Green & Co.] *The Heart of the Master,* by William Burnet Wright, consists of chapters on the Holy Week and Passion. It undertakes to correct popular misunderstanding of various events and difficulties in the chronology. The work is well written and in a most reverent spirit; and even if one does not entirely agree with the author, it is very interesting to know his point of view. [Houghton, Mifflin & Co.] *The Communion of Prayer,* a manual of private prayers and devotions, edited by William Boyd Carpenter, Bishop of Ripon, is a little book of private devotions consisting of carefully selected prayers on various subjects. It draws from a wide field of liturgiology and private writings during the Christian centuries and would be a valuable addition to the devotional library of any Christian. [George W. Jacobs & Co.]

MISCELLANEOUS.

THE NEW volumes of *Crockford,* containing the usual information of the clergy in English, Irish, Scottish, and Colonial orders, with a mass of other matters concerning the English Church, are at hand for 1911. The preface is a review of the preceding year, and the pages of the two large quarto volumes—more than 2,400 pages in all—contain the story of perhaps thirty thousand living Anglican clergymen and of the dioceses of the Anglican communion outside the United States. [Horace Cox, Windsor House, Bream's Buildings, E. C., London.]

WE HAVE heretofore commended the reprint of English classics in the New Century edition of Messrs. Thomas Nelson & Sons, in which more than one hundred volumes have already been issued. Adding to these the publishers now announce an edition of Dumas in nineteen volumes, of which the first to be used is *The Three Musketeers* with introduction by Andrew Lang. As in the case of the other books of this library, the type is excellent and the book is printed on fine India paper and bound in leather, making a sumptuous work in small compass. [Price $1.25.]

AN ATTRACTIVE little book is entitled *The Children's Book of Prayers,* by S. B. Macy. It is printed in red and black on heavy paper with square initials and is such a book as will be attractive to children. The prayers are simple and well selected, and in addition to separate but very short prayers for every morning and evening during the week, there are special pages for each of the chief days of the Christian year and for other occasions. The book is one that may gladly be commended. [Longmans, Green & Co.]

AN EDITION of *The Compline Office According to "The Day Hours of the Church of England,"* in inexpensive form, will be welcomed by many who may not be able to keep the seven offices of the day, but who will be glad to have that for compline. Printed in limp cloth at about twenty cents, it is such a volume as may easily be obtained and used. [Longmans, Green & Co.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

A VERY successful summer school for Sunday school teachers was held at Bishopthorpe Manor, South Bethlehem, Pa., from June 26th to 30th, inclusive. The school buildings with all their facilities had been placed at the disposal of the Sunday School Commission of the diocese of Bethlehem, to whose efforts, coupled with the coöperation of the Sunday School Association of the diocese of Pennsylvania, the success of the school is due. The Bishop of Bethlehem opened the sessions with an address of welcome on Monday night. The regular programme, beginning on Tuesday, was an excellent one, and kept the attendant teachers busy. The Holy Communion was celebrated at 7:15 A. M. each day in the chapel of Leonard Hall, and tested the capacity not only of the chapel but of the adjoining rooms. The morning was given up to five lectures, forty-five minutes each in length. They were on the following subjects:

"The Child Mind," Dr. R. M. Hodge, Columbia University.

"Methods of Teaching and Hand Work," Miss Savage, Willoughby Settlement, Brooklyn.

"Teaching the Catechism in the Junior Grade," Mrs. Loman, Superintendent of Junior Work, diocese of Pennsylvania.

"Introduction to the Bible," Rev. D. N. Caley, Philadelphia.

"The Teaching of the Prayer Book," Rev. W. H. Burk, Valley Forge Memorial.

The afternoons were spent in pilgrimages: to Lehigh University Park, where, in the chapel, an organ recital was given; to the Community buildings of the Moravians, where Prof. Schwarze and Pastor Thader spoke of the history of the Moravians; and to the Bethlehem Steel Works. The evenings were given over to illustrated lectures: "Washington, the Churchman," by the Rev. Mr. Burk; "The History of the American Church," by the Rev. Mr. Caley; and "Three Hundred Years of the King James Version," by Prof. Deatrick.

The attendance far surpassed the expectations of the committee, and a large number could not be received; while the hundred and twenty in actual attendance more than filled the manor. The weather was perfect, and made it possible to hold all the sessions under the trees of the manor lawn, which in its seclusion gives one the feeling of being far away from the haunts of man, rather than, as is actually the case, near one of the busiest and most populous centers of the state.

The students were highly pleased both with their [illegible] and its surroundings, as well as with the programme of [illegible] and entertainments offered, and nearly all signified their intention to return to the summer school next year.

Announcement was made at the closing session, that a similar school will be held at the same place, time, and cost to the student, in 1912. The committee expects to provide for more than two hundred teachers.

The committee of the Bethlehem Sunday School Commission to whose efforts this successful school is due, were the Rev. Messrs. S. U. Mitman, chairman; W. H. Diller, H. P. Walker, and E. H. Noble.

A SUNDAY SCHOOL CONFERENCE and Institute will be held in connection with the summer extension session of the University of the South at Sewanee during the week of August 7th-13th inclusive. Advance notice of this conference was published in the news columns of THE LIVING CHURCH for June 3d.

GROUP OF STUDENTS AND TEACHERS, SUMMER SCHOOL, BISHOPTHORPE MANOR, SOUTH BETHLEHEM, PA.

The programme as finally arranged, together with the speakers, is as follows: "The Sunday School and Theology," Rev. Dr. DuBose; "Principles of Teaching," Professor Barrett; "Training of Teachers," Professor Barrett; "Life of Christ in the Sunday School," Rev. Dr. W. C. Whitaker; "Special Problems of the Church in Sunday School Work," Rev. M. G. Johnston; closing with a sermon by Bishop Gailor Sunday morning on "Sunday School and Civic Righteousness." The evening sessions, beginning Monday night, will be devoted to addresses on these topics: "Needs of Sunday Schools in the South," "Adolescence and Religion," Dr. Buck of Cincinnati; "Sunday School and the Individual," Rev. H. B. Edwards; "Sunday School and the Home," Rev. J. L. Clark; "Sunday School and the Church," Bishop Guerry; "Child Psychology," Prof. Willett, University of Chicago; and "Sunday School and Missions," Rev. Dr. Bennett, as the closing address Sunday night.

Teachers and others interested can secure fuller details by writing the Rev. C. K. Benedict, Dean of the Theological Department, Sewanee, Tenn., who, with the Rev. Dr. M. P. Logan of Nashville and Mr. W. N. Guthrie, director of University Extension, are the Committee on Arrangements for this part of the Summer Extension Session of the University of the South.

IT IS WITH great hope for the future that we note these two summer schools under Church management wholly given over to

Sunday school work. It is a step in the right direction. Good work has been done in connection with the Conferences in New England and elsewhere under the auspices of the Seabury Society and others, but these were wholly given over to Sunday school questions, and by this very fact serve an end the larger conferences can not. The inspiration of a large body of teachers from different parts of the country gathered for common study on their special work and exchanging ideas and experiences is almost beyond measure. The Sunday schools of the non-episcopal bodies have experienced the value of these conferences, and in the issue of the *Sunday School Times* for June 17th there is quite a list of such schools, supplementary to a still larger list in the issue of May 27th. Among these one may note: Summer Institute at the Isle of Shoals, under direction of William I. Lawrence, 25 Beacon street, Boston, July 17-21; Summer School Methods for Sunday School Workers, at Knowlton, Province of Quebec, July 31st-August 6th, Rev. E. T. Capel, 205 Mansfield street, Montreal, Que.; Summer School of Methods for Sunday School Workers at Lake Geneva, Wis., August 4-14, C. B. Hall, 802 Hartford Building, Chicago.

THE THIRTEENTH International Sunday School Convention was held in San Francisco, June 20-27. We have at hand the reports of the general secretary and of various department secretaries, copies of which may be had upon application to the office of the Association, 805 Hartford Building, Chicago. Mr. Marion Lawrence, the general secretary, reports a gain in the Sunday schools in America of 1,431,006, making a total of 14,946,504 in 173,459 Sunday schools. The meagerness of our own work in this department in spite of the real growth is shown when we compare with these figures our own number of 49,973 schools and 456,275 scholars. The average size of our schools, one-ninth of the greater average, is no doubt due to our undeveloped Adult Department and Cradle Roll. But it is unquestionably true of us, as of the mass of Christian bodies, that "the Sunday school is coming to its own. Its value is being appreciated more than ever in the past. There has been a steady and marked growth in every department of the work, and along many lines the growth has been phenomenal."

One secret of the success of the schools under the Sunday School Association is the thorough organization of that work. Not only have they efficient general officers but the organization is carried out through states and counties into cities, while in Michigan we find a Rural Department with a "secretary devoting full time to it." Some of this work is already under prosecution with us, other aspects of it will no doubt be pressed by the General Board when its organization is complete this fall. But the lesson we have to learn is persistent, organized activity in every department, and that activity means not only greater efficiency but greater numbers, and more schools. The following words bear a message to us as well as to others:

> "For the past ten or more years so much attention has been given to the improvement of the local school that we have not grown numerically as we should have done, although the growth for this triennium has been greater than for the last one. Our attention has been directed to such matters as grading, teacher training, organized classes, lesson courses, literature, housing and equipment, etc., to the exclusion in large part, we fear, of systematic ingathering. We have been so intent upon making our schools efficient that we have neglected the great masses outside who are not enlisted with us. Consequently, our enrollment has not kept pace with our improvement.
>
> "Our eyes have been fixed upon II. Timothy 2: 15 so intently that we are in danger of losing sight of Luke 14: 23. The one we ought to have done and not to have left the other undone. These two features of Christian work are not inconsistent with each other, but I raise the question whether we have not been placing the emphasis too exclusively upon the school itself, to the neglect of the great masses who are still unreached. True, we must make our schools efficient and attractive in order that they may draw and help the people, but many of the best schools are not growing in numbers as they should.
>
> "We have done wisely to emphasize all of these things that tend to improve our Sunday schools and give them power. These very things, however, only make it more possible for us at this time to carry on an intelligent and far-reaching campaign for members and this we should do.
>
> "It is estimated that there are more youth of day school age in our field who are not enrolled in any Sunday school than there are in all of our Sunday schools."

THE DEPARTMENT reports are suggestive. We note the following points among them, as perhaps leading us to consider what we may do:

ELEMENTARY DEPARTMENT.

> "A few practical results with the graded lessons are already manifest:
>
> "The Bible, itself, as a text-book, is used in the hands of junior boys and girls instead of lesson leaves and quarterlies, for the Scripture portion of each lesson is not printed in the pupil's book. The Bible must be handled and read.
>
> "The influence upon better grading of the Sunday school, also better buildings and equipment for departmental work, has been marked. Desirable habits of definite home study, regular written work and completed work-books are encouraged. Those teachers who lead, and do the work themselves, know best just what is required from the scholars and have little difficulty in securing home coöperation."

ADVANCED DEPARTMENT.

> "The patient effort and personal sacrifice involved in adequately meeting the problem has been one of the prices the Church has seemed unwilling to pay. Indifference and lack of conception have had their part in the past failure to grapple with the problem.
>
> "These facts constitute an indictment and a challenge. We cannot—we dare not—ignore them. How shall they be met? What remedies can be suggested?
>
> "Your committee makes the following suggestions: After carefully covering a number of the leading Sunday schools, the fact is discovered that when there is right planning and devoted effort on the part of both Sunday school and Church officials, the loss is largely eliminated and the young people are held happily under the influence of the Church.
>
> "The strong men and women of the Church must consecrate their lives, business ability, and heart strength to the teaching and management in the Sunday school of classes of this age.
>
> "These men and women must come into *close personal touch* with the boys and girls of the Church.
>
> "In addition to the spiritual life, adequate provision must be made by the Church for the physical, intellectual, and social life of these young people. To leave these three sides of their life unguarded is to surrender these channels of precious opportunity to the enemy."

The reports of the Teacher Training Department, and of the Missionary Department deserve fuller discussion than our space permits and must wait till the next issue.

AFTERMATH FROM A SYLVAN RETREAT

BY THE REV. UPTON H. GIBBS.

III.—SUMMER VISITORS.

BEING of a sociable disposition, I both enjoy the companionship of my friends and am glad to enlarge the circle of my acquaintance. But I use discrimination, for I hold with Polonius' advice to his son:

> "Those friends thou hast and their adoption tried,
> Grapple them to thy soul with hoops of steel;
> But do not dull thy palm with entertainment
> Of each new-hatched, unfledged comrade."

I am thankful to say that I am blessed with several friends whose adoption has been tried and not found wanting. But it is remarkable what a part, apparently, chance has played in bringing us together. A parting of ways came in life and it was because I turned to the right instead of the left or *vice versa*, that I met those who became the most intimate and congenial.

In fact, a decision made on the spur and mood of the moment caused me to spend my last vacation as a theological seminarian, in charge of the chapel here, and thus brought me and my future helpmeet together. If I had chosen otherwise, how different the aftercourse of my life would have been!

The resort brings, each season, a number of people from far and near, so we come in touch with the outside world and enlarge our environment. Seldom it happens that a summer passes in which we do not make a pleasant acquaintance with whom we subsequently keep up correspondence. In the early days of the resort's existence, certain families from St. Louis, New York, and Canada would each year visit it to spend the summer. But that was before my time, although I have met some of their younger generations. When this is the case, permanent friendships are formed between the proprietor and his guests and also with the neighbors near-by, with whom they come in contact.

It is interesting to note the change in the clientele. At first the patrons were, for the most part, well to do business or professional men who wished to rest and recuperate with their families in quiet and live the simple life. But as its attractions became known, it drew a more varied set, some of whom craved principally for amusement and diversion and were not contented with plain country fare.

Now-a-days, guests come and go in quick succession, as it has become a favorite week-end stopping place for the city dweller and automobile owner. Naturally the types are mixed, affording an interesting study of human nature in its various moods and tenses.

But it is not my intention to be critical, especially as the undesirables are decidedly few and do not stay long when they

come, so these I dismiss from my mind at their departure for fresh fields and pastures new.

Among those whom I remember with peculiar pleasure were two middle aged ladies who for a number of years were regular visitors. They were fairly well to do, cultured and refined, moreover devout Christians who did not think the summer vacation absolved them from their religious duties. Though Presbyterians, they were regular worshippers at the chapel services during their stay.

Among others was a young girl whom I met my first summer. She was another regular visitor who loved the lake and its woods, and was glad when vacation time came, so she could return to them. She was wholly unaffected and helped me, I remember, dig grub worms for bait, soon after we had been introduced. For three or four years in succession we met during the summer, and then she went east to be finished, a process which culminated in an engagement and matrimony. Since which event she has not returned to her former summer haunts. I suppose by now she has become a fashionable matron, but whenever I think of her, she appears as the brown complexioned wood nymph who dug worms and showed me the best fishing spots.

One summer a visitor arrived who proved exceptionally entertaining. He was a college professor, French by birth but half Anglicized by a long residence in England. He was a remarkable combination, being in some respects more English than the English, but retaining all his native excitability. As a consequence, the younger set enjoyed arousing his irascibility with practical jokes. One evening they fastened the catch on the screen door to his room so that he could not open it without using force. Speaking later about the occurrence, he remarked, "I used the vocabulary of a thoroughly irate man." I regretted his departure, as being an especially well informed man, his company was never dull, and we made some delightful fishing trips together.

Another party belonging to the "regulars," consisted of a gentleman, his wife, and two sons. The last were little fellows when I first knew them, but now they are grown young men, fine looking speċimens and a credit to their parents. I liked to watch them with their mother, as they were such good comrades. But I wonder if she does not often say to herself now, "My son is my son until he gets him a wife."

I cannot finish this short sketch without reference to the "Peace Commissioner," as we called him. He was a representative of the American Peace Society and employed his summers in visiting the country towns, villages, and schoolhouses in the interests of the peace movement. His was a Quaker-like appearance, white hair and sharp classical features, a man who betokened the effects of plain living and high thinking. He preferred walking to either riding or driving, and, in spite of his advanced years, could easily cover twenty miles a day.

It was a pleasure to listen to his reminiscences. Although a Methodist, he had known some of our distinguished Churchmen of an earlier day, such as Dr. Tyng, former rector of St. George's, New York City. I felt sorry for him, as his efforts were often unappreciated, but he was always optimistic and highly appreciate of the smallest courtesies or kindness. He died literally in harness, being seized with pneumonia during one of his itineraries, to which he speedily succumbed, away from kin but not from friends. May he in the land of peace, enjoy to the full that blessing promised to those who on earth love and make for peace and good will among men.

(To be Continued.)

MIDDLE AGE.

Beyond the surging waves that lash the shore,
Out in the calm that lulls the middle sea,
Unheard the breakers that are gone before,
Unheard the breakers that are yet to be.

Here, for a space 'tis given me to rest,
With youth o'erpast, with age not yet begun,
Here, in the calm, serene and strifeless, blest
With great content, to wait the set of sun.

Lord, through the breakers that are yet to come,
As through the breakers that are gone before,
Guard my frail bark and guide it safely home
Unto the haven on the farther shore.

I. E. C.

NEITHER THE greatest happiness nor the greatest usefulness in life is always found in the high places.

MY NEIGHBOR.

My neighbor is dead—who but last night saw
The drowsy etchings that moonbeams draw:
Who heard the night-winds a-crooning low,
On the farther side where the maples grow.

My neighbor is dead—and he walks with kings
Who have chafed at the smallness of earthly things;
Who have reached mute arms to a voiceless sky,
And wondered what it might be to die.

My neighbor is dead—and he hears anew
A multitude of the songs that grew
For just his soul in the long-ago,
Before his step became weak and slow.

My neighbor is dead—nay, he did not die,
We just stood still and he passed us by,
And strode Up There through the Open Door,
Where questions are answered forevermore.

And being not dead, they are his by right,
These marvelous things that he sees to-night;
And the jubilant strain 'tis his right to hear—
Dear God, make it tender and calm and clear!

LILLA B. N. WESTON.

MANY MANSIONS.

BY CLARA MARSHALL.

"WELL, my dear, it is a comforting thought that up above there are many mansions." This response from an elderly inmate of a lunatic asylum when one of the attendants was complaining in her presence of the vexatious ways of another attendant from whom she took orders, was as startling as the wisdom of babes of which we read from time to time. It showed that, in spite of a mind gone astray, she still had her eyes and ears and knew the difference between a good woman who made goodness lovable and a good woman who did not.

"Let no man despise thee," says the apostle, and it might be added: "Let no one feel that your religion makes you an uncongenial companion." "I have known many good Christians," observed a popular preacher, "whom I do not long to meet in heaven. In fact, I should be content to abide there many centuries before renewing our acquaintance." "Oh, dear! will she have to be married to him again when she goes to heaven?" exclaimed a child on hearing of the death of the widow of a surly Sunday school superintendent of unpleasant juvenile memory albeit one of the best of men. On being reminded of the fact that in heaven there is neither marrying nor giving in marriage, she remarked, "Well, that certainly *is* a comfort in her case."

We are, most of us, so lacking in imagination that we cannot realize the changes death may bring about. A young lady, who did not shudder as most of her companions did at the sight of a growing caterpillar, explained this to a friend by saying she always thought of a caterpillar as it would appear when transformed into a "flying flower." It was observed of that young lady that, in her boarding house, one in which all of the inmates were required to be Church members and supposed to be Christians, she was always on friendly terms with every one. But that imaginative girl, ready to see a glorified saint in a faulty human being, was unfortunately one all alone. Most of her companions were possessed only of that dim earthly vision that sees disagreeable people only as disagreeable people.

"That thing a Church member!" exclaimed an irate boarder on hearing that the lady in the room next hers was absent from the breakfast table because she had gone to attend early service. "Well, I must say I am amazed to hear that! Why, it was only last week she was for having in a detective to search us all because she had mislaid some trumpery trinkets."

"She lacks tact and consideration," returned the landlady, "but she has had a great deal to try her, and you might remember that the world is large enough for you and her, too—and heaven is still larger."

"Yes, the largeness of heaven is one of its greatest charms," observed a listener. "Ruskin says that all we know of it is that it is free from sorrow and pure from sin, but the Bible mentions its many mansions, so we may be quite comfortable in the assurance that we shall never be cooped up there with the good people that it is impossible to like, even though they may be shining lights in the churches we attend. Of course they are a great deal better than we are. I, for one, wouldn't deny that for an instant, but in that land of many mansions somehow I think it quite possible that we may often enjoy the reflection that they are out of sight and hearing."

Church Kalendar

July 2—Third Sunday after Trinity.
" 9—Fourth Sunday after Trinity.
" 16—Fifth Sunday after Trinity.
" 23—Sixth Sunday after Trinity.
" 25 Tuesday. St. James, Apostle.
" 30—Seventh Sunday after Trinity.

Personal Mention

THE Rev. WYATT BROWN, rector of All Saints' Church, Mobile, Ala., will sail on July 19th on the *Lusitania* for England, and will travel in Cornwall, Wales, and Ireland. He expects to return to Mobile early in September.

THE address of the Rev. EDWIN S. CARSON is now 2517 S. Cleveland avenue, Philadelphia, Pa.

THE address of the Rev. THOMAS J. GARLAND, D.D., Bishop Suffragan-elect of Pennsylvania, until September 25th, will be Care of Brown, Shipley & Co., 123 Pall Mall, S. W., London.

THE Rev. GEORGE GUNNELL, rector of Trinity Church, Toledo, Ohio, and family will spend their vacation from July 12th to September 15th at Orillia, Ont., Canada.

THE address of the Rev. WILLIAM S. HEATON has been changed to 1425 Ontario street, Philadelphia.

THE Rev. HENRY N. HYDE of Christ Church, Little Rock, Ark., will spend his vacation from July 15th to September 25th at Selkirk on Lake Ontario, with post office address at Pulaski, N. Y.

By appointment of the Bishop of Harrisburg, the Rev. FREDERICK ARTHUR JEFFERD of England is in charge for the present of All Saints' Church, Brookland, Pa., and the Rev. JOHN CHARLES FAIR of the diocese of Newark will take charge of St. Luke's, Blossburg, and Christ Church, Arnot, Pa., temporarily, on August 1st.

THE Rev. OWEN F. JONES of Crookston, Minn., is now General Missionary of Eastern Oregon; his post office address is Hermiston, Ore.

THE address of the Rev. JAMES THOMAS KERR is Christ Church, Bordentown, N. J.

THE address of the Rev. VINCENT CORBETT LACEY has been changed to 21 Oglethorpe Avenue, Atlanta, Ga., where he is rector of the Church of the Incarnation.

THE Rev. GEORGE T. LEBOUTILLIER will be priest in charge of St. Andrew's, Rochester, N. Y., during the absence of the rectors until the end of August.

THE Rev. Dr. J. FRANKLIN LONG has taken charge of St. Mark's Pro-Cathedral, Grand Rapids, Mich., for the summer months, and may be addressed at St. Mark's, or Box 93, Macatawa Beach, Mich., where the family have a cottage.

THE Rev. G. ERNEST MAGILL, rector of the Church of the Holy Innocents, Hoboken, N. J., has started on a vacation tour through Norway and Sweden. Before returning in September, he will spend some time in Russia.

THE Rev. CHARLES H. POWELL of Rock Springs, Wyo., has taken charge of Ascension Church, Cove, Eastern Oregon.

THE address of the Rev. OSWALD W. TAYLOR is changed from 450 East Eleventh street north, to 595 Weidler street, Portland, Ore.

THE Rev. S. L. TYSON, chaplain to the University of the South, will be special preacher at Old Trinity, New York, from July 23d to September 10th. His address will be "Wilmerding Homestead, Bay Shore, Long Island, N. Y."

THE Rev. ARTHUR E. WOODWARD, curate of Christ Church, Little Rock, Ark., has accepted a call to the joint rectorship of Mammoth Spring, Ark., and Thayer, Mo., and will enter upon his new duties September 1st.

DEGREES CONFERRED.

EPISCOPAL THEOLOGICAL SCHOOL (Cambridge, Mass.)—S.T.D., upon the Rev. Prof. PHILIP MERCER RHINELANDER, Bishop Coadjutor-elect of Pennsylvania.

ORDINATIONS.

DEACONS.

NEW JERSEY.—At Christ Church, Bordentown, on July 11th, by the Bishop of the diocese, JAMES THOMAS KERR, a graduate of the General Theological Seminary. The Rev. Ralph B. Pomeroy preached the sermon, and also presented the candidate, who will work at Bordentown and Crosswicks, N. J.

RHODE ISLAND.—On Sunday, July 9th, in Trinity Church, Pawtuxet, by the Bishop of Milwaukee, LLOYD DEXTER RHODES. Bishop Webb also preached the sermon. The Rev. Mr. Rhodes returns to Nashotah House in the autumn to complete his theological studies.

SOUTHERN FLORIDA.—On the Third Sunday after Trinity (July 2d), in St. Luke's Cathedral, Orlando, by the Bishop of the diocese, WILLIAM S. LITTLE. The Ven. B. F. Brown was present and assisted; and the Rev. H. W. Greetham was in the chancel. After a brief vacation and visit to his mother, near Philadelphia, the Rev. Mr. Little will return to his work in Southern Florida, where he has since last December assisted Dr. Godden in his mission work among the Seminole Indians.

DIED.

HICKS.—In Summit, N. J., on June 10, 1911, MAJOR JOHN A. HICKS, son of the Rev. John A. Hicks, D.D., and Lucy Cleveland Hicks, his wife, formerly of Rutland, Vt., aged 69 years.

RADCLIFFE.—Entered into Paradise, July 7, 1911, JOHN RADCLIFFE, senior warden of St. Ignatius' Church, Eagle River, Wis., aged 61 years, a true friend and loyal Churchman. Burial at Eagle River, July 11th, by the Rt. Rev. Bishop Weller, assisted by the vicar, the Rev. A. N. Samwell.

"Lord, all pitying Jesu blest,
Grant to him eternal rest."

MEMORIALS.

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

CLEMENT LIDDON STOTT.

In loving and grateful memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., who God called to the Higher Life on July 26, 1910, and who made a brave fight as a loyal soldier of the Church Militant.

REV. ISAAC PECK.

"The Lord of the Harvest" has seen fit to call one of His laborers from the field early in the afternoon of his working day. The REV. ISAAC PECK, in the fifty-second year of his age, has entered "the rest that remaineth for the people of God." Of honorable lineage, godly parentage, early training in Church principles, thorough education, unblemished life, high character, and heart-felt devotion to the service of Christ, he has left an enviable record as a minister of the Gospel. For twenty-eight years he served at the altar, faithfully and efficiently, "in favor with God and man." His associates remember him as a loyal, true-hearted friend, generous and considerate; full of cheerful optimism and hopefulness, inspiring others with the same; an able writer and an active pastor; and, at the end, patient, uncomplaining, and resigned. He had won the love of his people in several different parishes, and his memory will not easily be effaced in many sorrowing hearts.

We assure his bereaved family, relatives and parishioners, that our sympathy is profound; and we pray for them "the comfort wherewith we ourselves are comforted of God."

J. ELDRED BROWN,
FREDERICK W. HARRIMAN,
CHARLES J. MASON,
P. SIDNEY IRWIN,
July 14, 1911. *Committee.*

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

ST. MARY'S, SEWANEE, TENN.

A retreat for ladies will (God willing) be held at St. Mary's, Sewanee, beginning with Vespers on Monday, July 24th, and closing with the Holy Eucharist Friday, the 28th. Conductor: the Rev. Father Huntington, O.H.C. Ladies desiring to attend will write to the SISTER SUPERIOR, St. Mary's on the Mountain.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per werd.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A YOUNG MAN WANTED to take charge of Parish House, with Boys' and Men's Club and Gymnasium. Good organizer desired; knowledge of fancy gymnastics not essential. Moderate salary. Address THE VICAR, Calvary House, 371 North Main street, Wilkes-Barre, Pa.

UNMARRIED PRIEST wanted as assistant for a down-town city parish in the Middle West. Full charge of a chapel of one hundred communicants, besides preaching; social and institutional work in the parish church. Salary $1,200. Apply RECTOR, LIVING CHURCH, Milwaukee.

THE Bishop of Oregon wants a good missionary for McMinnville and vicinity. Fine country; mild climate; fair salary. Address "COMMITTEE," Box 106, McMinnville, Oregon.

POSITIONS WANTED.

A YOUNG MARRIED PRIEST occupying pulpit of flourishing parish in Middle West desires educational work in Church School or other institutions of learning. Several years' experience in teaching Latin, Greek, History, and Literature in Collegiate School of Cincinnati. State salary and subjects. Address A. D. X., LIVING CHURCH, Milwaukee, Wis.

CAPABLE MANAGING HOUSEKEEPER desires position in private family or as matron in institution. Thoroughly understands children. Has had extensive Sanitarium and Institution experience. Middle-aged. MRS. DRUMMOND, 113 East Twentieth Street, Cheyenne, Wyoming.

EXPERIENCED Organist and Choirmaster wishes to make change. Boy voice a specialty. Best references. Good organ and good salary essential. Willing to act as rector's assistant or lay reader. Address C. X. C., LIVING CHURCH, Milwaukee.

WANTED, by a Churchwoman, a graduate from a Church school and hospital, and the daughter of a clergyman, the position as infirmarian in a church school. References of the highest. Address R. N., care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG UNMARRIED PRIEST desires work in a city parish, where the Catholic religion may be frankly taught and practised in all its fulness. Address CATHOLICUS, care LIVING CHURCH, Milwaukee.

KINDERGARTEN AND PRIMARY TEACHER, experienced, desires engagement. Would establish kindergarten; can furnish equipment. Best references. 1465 FAIRFIELD AVE., Bridgeport, Conn.

CHURCHWOMAN, Hospital Training, desires position as House Mother in Boys' School. References. Address SOUTHLAND, care LIVING CHURCH, Milwaukee.

WANTED, by a young unmarried New York priest, a parish where active work is desired. Address IMMEDIATE, care of LIVING CHURCH, Milwaukee.

ENGLISHWOMAN wants position as Housekeeper or nurse-companion, or any position of responsibility. Address ENGLISH, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires Sunday duty in Milwaukee, Chicago, or Michigan City until September 1st. H. B., LIVING CHURCH, Milwaukee.

TO CHURCHES REQUIRING ORGANISTS.

NOTICE—The Business of the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York, Established in 1900 for furnishing Organists and Choirmasters, will be known hereafter as THE INTERNATIONAL CHOIR AGENCY, John E. Webster, Proprietor. No charges for Supply. Prompt service. Finest Musicians.

CLERICAL REGISTRY, NEW YORK.

PARISHES looking for rectors or assistants, $900 to $2,500, write the REGISTRY, 136 Fifth avenue, for eligible candidates. Summer supply anywhere.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
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PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois,, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE CHURCH BUILDING FUND aids by gifts and loans to build churches and parish houses. Address J. NEWTON PERKINS, Corresponding Secretary, 281 Fourth Avenue, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

MONEY FOR YOUR GUILD can be easily raised by our plan, which involves no expense or risk to you. Write THE IRISH LINEN CO., Davenport, Iowa.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HEALTH AND SUMMER RESORTS.

SUNNYSIDE.—An old-fashioned house in the historic village of Queenston, on Niagara River. An ideal spot for rest; eight boats a day to Toronto; half hour car to Niagara Falls; ten minutes' walk to Queenston Heights; scenery cannot be surpassed. Boating, fishing. Terms reasonable. Address SUNNYSIDE, Queenston, Ontario, Canada.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

THE SISTERS OF ST. MARGARET have reopened their house at St. Margaret's-by-the-Sea, South Duxbury, Mass., and will receive guests until the middle of September. Address the MOTHER SUPERIOR.

BOARDING HOUSE FOR GIRLS—NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, $2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE. 960 Broad Street, Newark, N. J.

HAVE YOU MADE A WILL?

TO SPEAK of it seems a delicate matter, but it will not shorten life to make a will. No one knows so well as the person interested to what he wishes to leaves his property.

It is possible to continue to do good through all time by a wise bequest.

A lawyer should write a will. Better a small expense than to have an estate ravaged by litigation. A lawyer should be sure that the name of the object remembered is used with absolute correctness.

The GENERAL CLERGY RELIEF FUND has never been doing a larger or more necessary work in providing pension and relief for the old and disabled clergy and their widows and orphans.

Generous legacies and bequests would lift the ordinary work of the society up to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in all hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter (safeguarding of Trust Funds), and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," The Church House, Philadelphia, Pa.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.
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LEATHER BOUND.

Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
Edition A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
Edition B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
Edition B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.
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HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.
Same, Organ Edition. Large type, size, 12x8¼ inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL.

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In full cloth, stamped in ink. $25 per 100. Single copies .35.
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SPECIAL BINDINGS.

Pulpit Edition, in Morocco Skiver, gold edges, $1.50 per copy.
Gift Edition, in limp Levant, gold edges, $1.50 per copy.
$2.50 per copy.

WORDS ONLY EDITION.

In limp cloth. $10 per 100. Single copies 15c each.

The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL.

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to their voices."—*Church Helper.*

THE YOUNG CHURCHMAN CO.,
484 MILWAUKEE STREET, MILWAUKEE, WIS.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.
Size, 5⅝ x 3¾ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred
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No. 10301—Hymnal to match, $26.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred
No. 10302—Hymnal to match, $30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cts. postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MAX HEREFORD'S DREAM."

We have a small remainder of a large edition of *Max Hereford's Dream*, by Edna Lyall, which we are closing out at 12 cents each postpaid, reduced from 35 cents. There is sweet comfort in the little book, particularly for those who pray for the faithful departed; and also for those who do not, but ought so to do. Max Hereford was lying on a sick-bed, and one night he recalled the lines he had learned in childhood:

"Four corners to my bed.
Four angels round my head,
One to watch, two to pray,
And one to bear my soul away."

Then to his perplexed mind came the query: "Why *two* to pray?" The angel, in his dream, tells the secret. The booklet is worth reading, and those who have not seen it should make use of this opportunity. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"A PLEA FOR THE PRAYER BOOK."

Some years ago there was published a booklet under the above title, written by a "Non-Episcopalian." It is an essay of real merit, written in a beautiful and reverent style; and we doubt if any one, be he Churchman or Dissenter, would fail to read the entire pamphlet if once commenced. A large sale for it was anticipated, but never materialized. Why? Because the expense of advertising a booklet that sells for 10 cents costs a great deal more than could be got out of its sales; and this applies to hundreds of other Church books and pamphlets. We are minded to write the above on receiving an order from a parish priest for ten copies, who writes: "I read this to the Daughters of the King, and each one wanted a copy. The tract should be widely used." Of course each wanted one! Let some other rector try it. Single copies, 11 cents postpaid. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th Street.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett, 317 North Charles Street.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut Street.
John Wanamaker.
Broad Street Railway Station.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:
Scranton, Wetmore & Co.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 117 N. Peoria St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:
Grace Church.
St. John's Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

OBER-AMMERGAU AND THE PASSION PLAY.

A practical and historical handbook. By the Rev. E. Hermitage Day, D.D. With 24 illustrations from photographs by the author. Parchment, 45 cents. Cloth, 65 cents net. Postage (on either edition), 5 cents. Contents:

I.—THE STORY OF THE PASSION PLAY.
II.—THE SPIRIT OF THE PASSION PLAY.
III.—THE APPROACH TO OBER-AMMERGAU.
IV.—THE VILLAGE OF OBER-AMMERGAU.
V.—THE STRUCTURE OF THE PASSION PLAY.
VI.—SYNOPSIS OF THE PLAY.
VII.—ON THE DAY OF THE PLAY.
VIII.—THE ORIGIN OF RELIGIOUS DRAMA.
Note on the Music. Books on the Passion Play.

This book is of historical value and the best of its kind. It is not of fleeting interest but of permanent use for reference. Published in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CALDEY ABBEY, Tenby, South Wales.

Via Sanctae Crucis. A book for Fridays. Saintly Thoughts from all Ages Concerning the Cross and Passion of our Lord and the Fellowship of His Sufferings. Compiled by Hilda H. Hewitt, with a preface by the Abbot of Caldey, O.S.B. Price, 80 cents.

E. P. DUTTON & CO. New York.

The Larger Growth. (Mothers and Fathers.) By Constance Smedley Armfield. Price, $1.35 net.

A. R. MOWBRAY & CO. Ltd., London, England.

The English Churchman's Library. *The Seasons, Fasts, and Festivals of the Christian Year.* By Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness. Price, 40 cents.

FUNK & WAGNALLS CO. New York

The Bible and Modern Life. By Clayton Sedgwick Cooper, Author of *College Men and the Bible.* Price, $1.00 net.

SHERMAN, FRENCH & CO. Boston.

Present-Day Conservatism and Liberalism. Within Biblical Lines. A Concise and Comprehensive Exhibit. By James Glenworth Butler, D.D., Author of *The Bible Work.* Price, $1.00 net.

PAMPHLETS.

The Fundamentals. A Testimony to the Truth. Volume V. Compliments of Two Christian Laymen. Testimony Publishing Co., Chicago.

The Year Book of St. Barnabas' Parish in the City of Troy, New York.

Does God Require Us to Go to Church? By Rev. Durlin S. Benedict, LL.D., 441 West Sixty-second Street, Los Angeles, Calif.

Injured in the Course of Duty. By William Hard and Others. Being an exposition and some conclusions on the subject of Industrial Accidents: How They Happen, How They Are Paid For, How They Ought to be Paid For. A plan on which Labor and Capital Can Unite to the Advantage of Both. [Reprinted from *Everybody's* Magazine.]

Bulletin. The American Society for the Prevention of Cruelty to Animals. July, 1911. [Madison Avenue and Twenty-sixth Street, New York.]

The Church at Work

DR. WINCHESTER TO BE CONSECRATED SEPTEMBER 29TH.

CONSENT to the consecration of the Rev. James R. Winchester, D.D., as Bishop Coadjutor of Arkansas has been received from a majority of the Standing Committees. It is planned that the consecration shall take place in Trinity Cathedral, Little Rock, on the festival of St. Michael and All Angels (September 29th). Dr. Winchester has already made two visits of inspection to his new field and is enthusiastic over its missionary opportunities.

DU BOSE REUNION PLANNED.

SEWANEE MEN, past and present, are planning to gather at Sewanee for a "DuBose Reunion" in honor of their revered former pedagogue, beginning Tuesday, August 1st, and continuing over the following Sunday. Last week some ninety acceptances had been received and there was every indication of a still larger gathering. A loving cup will be presented by the "old boys" during the celebration. The Rev. Mercer G. Johnston, of San Antonio, Texas, is at the head of a committee that has the matter in charge.

WORK OF THE SISTERS OF THE HOLY NATIVITY.

THE ANNUAL chapter meeting of the Sisters of the Holy Nativity was held at the Convent in Fond du Lac, Wis., on July 10th. The Reverend Mother read the financial statement of the Sisterhood's receipts and expenditures, together with the reports from the several branch houses of the community.

The Sisters of the Holy Nativity do not take charge of institutions like schools, orphanages, and hospitals, but give themselves to the aid of the clergy in their parochial work, and to a life of devotion and intercession for the Church. The community seeks also to aid the clergy by assisting in parochial missions, and persons living in the world, by opening their houses for retreats.

The Sisterhood, including its postulants, has now about forty members and 175 lady associates and a number of priest associates. In addition to the mother house it has in the East, a branch house at Portland, Maine, where the Sisters are working at the Cathedral, and one at Providence, R. I., connected with St. Stephen's parish. In New York City the Sisters have the mission work at the Church of St. Mary the Virgin. In the West is the convent at Fond du Lac, and the Sisters have charge of the mission work connected with the Cathedral in Milwaukee, also a house at Oneida, where missionary work is being done among the Indians. The Sisters in their various places give classes of instruction to women and girls, have charge of the Girls' Friendly Society and other guilds, teach in Sunday schools and prepare persons for the sacraments under the direction of the clergy. During the past year they have given 242 class instructions, exclusive of their Sunday school classes, and 516 instructions to individuals. They have made 4,727 visits and received 5,925. From the Free Church Lending Library about 800 books have been sent out. In the ecclesiastical work room of the convent many vestments, etc., have been made: 26 chasubles, 22 eucharistic stoles and maniples, 27 veils and burses, 32 office stoles, 11 fair linens, 7 surplices, 15 albs, 21 amices, 16 girdles, 8 lawn veils, and a large number of smaller pieces. Many gifts are made from this department of work to poor priests, parishes, and missions. The altar bread department has supplied 95,000 small wafers and 11,500 priests' hosts. Sixty thousand devotional cards and pictures have been imported, the Sisters receiving many orders from Sunday schools and individuals for these cards.

The leading principles of the community are loyalty to our Church, devotion to our Lord, missionary zeal, and charity. It is not a cloistered community. It combines the contemplative and the active life. The novices may leave the community without reproach at any time; the professed are not excluded from home visits. The long period of five years from admission to final profession gives the amplest opportunity to test one's vocation. There is no dowry required, save that of a devotional and community spirit. No life is more healthy, noble, or useful, and parents should esteem it a high honor that their daughters are called to it.

The annual retreat is to be given in the autumn by the Very Rev. Dr. F. L. Vernon of Portland, Maine.

UNIQUE SERVICES AT THE ASCENSION, PHILADELPHIA.

AN UNIQUE method of attracting and instructing the public has been adopted by the Rev. H. Page Dyer at Ascension Church, Broad and South streets, Philadelphia, Pa., during the past three summers on Sundays at 7:45 P.M. On the nine Sunday nights during July and August he conducts, with the assistance of a visiting priest, a brief and simple service. Only familiar hymns are sung, led by a full chorus choir of men and boys, with a loud and rich accompaniment by the organ. The service is short, lasting all told not over fifteen minutes. The sermon is not short, lasting from thirty to fifty minutes. Notwithstanding its length, its redeeming feature is that it is a frank, manly, earnest, practical talk upon some topic which appeals to the average man, to those who, while not irreligious, have no particular knowledge nor interest in Christian doctrine, theological dogmas, nor devotional practices. The large attendance at these rather lengthy addresses is one proof that the ordinary man and woman of the world does really want to know about Catholic beliefs and practices, if explained to them in language which is plain and intelligible to them, divested of pious gush and unreal statements.

At the close of this service, the priest goes into the church and invites into the parish building those who care to go. A band of men and women mingle with the congregation as they leave their pews and personally renew the priest's invitation. On one occasion recently 121 repaired to the parish building.

A feature of the attendance at this after-meeting, as well as in the church, is the number of men, both strangers and parishioners. Forty-five men were counted on one occasion, and many of them took part in the discussion of questions asked. On last Sunday night nearly half the attendants were men. At this after-meeting the people sit, grouped about the priest, anywhere they choose, in an utterly informal fashion. Then the priest takes the questions gathered by the verger from the question box at the bottom of the church, and reads one of them. It may be "What becomes of the unbaptized babies," or "Why do not priests of the Episcopal Church preach in Methodist pulpits," or "Why have candles on the altar?" etc. He then asks who will answer that, and invariably some one speaks up, one of his own spiritual children, or some Protestant visitor, or some Episcopalian who has some more or less intelligent opinions on the subject. It is easy for the priest to inject an illuminating thought and to guide the discussion into safe and profitable directions, and he always explains at the close the Catholic truth regarding the matter, making a special effort to point out the amount of truth stated by the Protestant speakers and showing them (as is almost always the case) that they do not need so much to retract what they believe as to add other truths to their limited conceptions.

The after-meeting lasts rarely longer than 9:20 P. M. This has given fifteen minutes for the service, from thirty to forty-five minutes for the sermon, and about thirty minutes for the after-meeting. It usually happens that some one (and generally they are Protestants) asks that we stay a little longer; but it is a good psychological principle to make the people leave desiring more. In this way they will be pretty apt to come the next Sunday. The attendants at these services and after-meetings, and the speakers in the parish building, include all kinds of religions and isms. Roman Catholics, Spiritualists, Atheists, manifold Protestants, American Catholics, doubters of many degrees, have made a most interesting assemblage. The value of the thing depends largely upon the frank utterance by the priest of undiluted Catholic truth. They are glad to hear of Confession, and the Real Presence, and seven sacraments, the Apostolic succession, the priesthood, etc.

This is only one method of getting people, and largely men, to church, even on a hot summer night. Much known, and very much more unknown, fruitage has come from it. The great and surpassing method of getting people to Church is God's way of teaching them the truth of Christ's sacramental presence in the Blessed Sacrament, and then practically offering that Presence to them. But even preaching can draw people, if done boldly and kindly and in modern English and upon subjects of which common people are thinking. In this parish, at least, it has proved practicable and eminently successful.

PARISH HOUSE AND CHAPEL DEDICATED.

ON THE FESTIVAL of St. John Baptist, Bishop Kinsman, acting for the Bishop of the diocese, blessed the new parish house of St. Mary's Church, Springfield Center, diocese of Albany, and consecrated the Chapel of the Holy Child, which forms a part of it. This building has been given by Deaconess Pell-Clarke in memory of her husband, Leslie Pell-Clarke, whose family has long been identified with the neighborhood. Mr. Pell-Clarke was for many years vestryman, senior warden, and lay reader of St. Mary's, and was a delegate from the diocese of Albany to the General Convention from 1892 to 1904, and was a devoted member of the Board of Missions from 1895 until his death in 1904.

The building is intended to fulfil the peculiar needs of a rural parish; it is two stories high, and in addition to the usual guild rooms and a large auditorium, contains living quarters for a caretaker and for a parish worker or curate. There is also a perfectly equipped little chapel attached to the building which will seat about twenty-five persons, and which will be exceedingly useful, not only for the daily services in Lent, but even for many of the winter services when the condition of the roads and the weather make the congregation small and the cost of heating the church large.

The subject of the altar window, made by Goodhue of Boston, is the Madonna and Child in the center light with adoring angels in the side lights; it is of strong color and placed high in the east wall so as to avoid a disagreeable glare in the eyes of the congregation. Back of the altar, which was given to the deaconess by friends, a handsome damask dossal has been hung, while over the kneeling rail, a small rood beam with crucifix has been placed. The other furniture of the chapel was given by the deaconesses of St. Faith's House in the diocese of New York, when that building was closed and the Deaconess' School moved to its new quarters on the Cathedral grounds.

ST. MARY'S PARISH HOUSE AND CHAPEL, SPRINGFIELD CENTER, N. Y.

The living quarters, both for the parish worker and for the caretaker, are very completely equipped, having store closets, comfortably arranged bath rooms, and fireplaces in the living rooms. The building is constructed with the first story of concrete stuccoed, the upper part being of frame shingled. The work was designed by and executed under the supervision of Henry M. Congdon & Son, architects, of New York City, aided by the rector, the Rev. Henry J. Quick, who acted as clerk of works.

The first service of the day was the consecration of the chapel in the parish house, followed by a celebration of the Holy Communion, at which the Bishop was the celebrant, assisted by the rector of the parish and served by the architect. The rector read the request to consecrate, and the architect, at the Bishop's request, read the sentence of consecration. At 10:30 there was a high celebration in the parish church, the rector being celebrant, at which all of the guilds and Sunday school classes were present; the girls and women all dressed in white, wearing veils of color proper to their guild. At the conclusion of the service, the entire congregation marched in procession to the parish house, headed by the choir, where the service was read for the benediction of a parish house, taken from the new Book of Offices. At the conclusion of the ceremonies a large number of guests was entertained by the deaconess at Swanswick, the Pell Clarke country seat.

CAMBRIDGE CONFERENCE FOR CHURCH WORK.

NO WORD in the Bible seem more fitted to describe the spirit of the conference for Church work at the Seminary in Cambridge than that which is spoken of the apostles on the day of Pentecost, "They were all in one place of one accord." More than ever before does the spirit of unity prevail among lecturers and students. And in every instruction is emphasized the necessity for a deep spiritual experience on the part of any who are desirous to accomplish great things for the Master. Every day is begun with the celebration of Holy Communion in the school chapel, and as the students pass from chapel to breakfast there is the light in every face, the joy in every eye, which only comes through partaking of the Blessed Sacrament. There are no lookers-on here, there are none who come just for a pleasant two weeks among congenial friends, with pleasant surroundings, although these are a part of the good things to be had, but every one has some strong vitalizing purpose, some special want which brings her here to those who are able and anxious to further her purpose and to satisfy her want. Every one is a leader in some department of Church work. Every one is so filled with the desire for service that they are fitting themselves to be leaders unconsciously.

The lectures by Prof. H. E. W. Fosbroke on the relation of the Old and New Testament have been much more than technical addresses by a scholar. There has been profound scholarship manifested, to be sure, but always there has been the close personal touch with our Lord Jesus Christ manifested also, which has held the class in profound silence, listening to the words of the lecturer with rapt faces, and at the close of each lecture sending the whole class to its knees with an impulse that could not be withstood. The lecturer made the men and women of the time of the prophets to live, and he held up before his class the tremendous faith which the prophets had in their God, a faith which could make them promise things almost beyond human conception, even at times

when their world was in the blackness of despair, and pleaded for some of that faith in the Church of to-day. Dr. Fosbroke told his pupils that because God so loved the world it was a necessity of His nature that He should desire the love of the world, and said that He was continually seeking avenues by which He might show His love. From the longing desire of a friend for understanding and responding love as a background Dr. Fosbroke pictured the longing desire of our Heavenly Father for the love of His children, and said that the love between man and God could only be perfected when the man went forth to care for and love some other of God's children.

And there were the Rev. Dr. Philip Mercer Rhinelander's lectures on the Bible to give inspiration to the conference. Dr. Rhinelander was called upon to deliver this course unexpectedly through the illness of Bishop Kinsman, but his class felt that no amount of preparation could have given them more help than they received from the lectures, which were almost entirely unprepared. Dr. Rhinelander brought forth very clearly the origin, the method of gathering together, and the aim of the Bible, and in his last lecture on modern criticism showed how always the view and treatment of the Bible by the Catholic Church had been vindicated by even the most anti-Catholic of students. He showed how, through the demand for the Bible, which was right, had grown up a class of people who came to believe that because the Church had forgotten a part of her duty, therefore the Church was to be abolished, or if not abolished, forgotten. Then, he said, as the Bible was torn from its binding, the Church, and its leaves scattered, they were picked up by one and another and arranged to suit the mind of him who picked them up. This he said had led to the innumerable sects, each of which based its right to existence on some one part of the Bible. He said this was done quite honestly and earnestly, and that of course any book thus treated could be made the basis of any thought which the possessor wished it to demonstrate. To Churchmen he made a stirring appeal. He said they had no excuse for thus taking a portion of the Bible which suited their wishes and forgetting the binding of the Church. The Bible, he said, was intended to keep the faith of the Church fresh and pure and whole and for that reason it had been put into the hands of the Church.

The study classes were splendidly attended and rewarded the students for their attendance even through the exhausting weather of last week. There was the Rev. Hugh L. Burleson's course on "Conquering the Continent," a course of Church history in America. One thrilled with pride and aspiration to do likewise as he set forth the brave deeds and the noble self-denial which was shown by the pioneers in the conquest of the nation for God and the Church.

The Rev. William E. Gardner's course was on "The Religious Nurture of the Child." It would be hard to express the keen interest which was displayed in these classes. Mr. Gardner began with the little child and took him through adolescence up to the age of 25 years, when he said that if the Church had done her duty he might be safely left to care for himself, that he would have a basis for his religious life which would hold him always loyal.

Two classes distinctively on missions, that led by Miss Lucy C. Sturgis and one led by Miss Helen E. Troxell, were in no whit behind the others in helpfulness and inspiration. Deaconess Fuller, assistant to Dean Knapp of the New York Training School, had an absorbingly interesting class on the "Outlines of Church History." In the afternoons there were always special conferences attended by every one, and in the evenings there were open lectures in Christ Church parish house, attended not only by members of the conference but by people from Boston, Cambridge, and other places at greater distances.

While this was the daily programme for the week it would not give an adequate idea of the work of the conference if the men's conference arranged by Mr. Gardner, which occupied the first two days of the conference, last Saturday and Sunday, July 1st and 2d, were not mentioned. At the opening meeting there were present Bishop Lawrence of Massachusetts, Bishop Perry of Rhode Island, and Bishop Lloyd of Virginia, chairman of the Board of Missions. Members of the diocesan laymen's sub-committee on missions were the speakers at the Sunday afternoon conference, which was held under the trees on the campus. There were representatives from every diocese but one in the First district at this conference and the men went away declaring themselves full of new ideas which were workable, and inspired with the thought that they had been worked and could be again.

The Rev. Harvey Officer, O.H.C., was the conference preacher at Christ Church on the second Sunday and he will have a course of lectures on the parables in the gospels during the second week of the conference. Other lectures and classes of as absorbing interest and as great inspiration will fill the week.

At the conference more than twenty dioceses are represented and these are not dioceses contiguous to Massachusetts only. They include New Mexico and Maine, Oregon and Georgia, and all the way between.

DEATH OF MRS. MARY ATWILL.

MRS. MARY WHITING ATWILL, widow of the late Bishop of Kansas City, died July 5th at the home of her son, Fenwick C. Atwill, in Chicago, after an illness of several months, aged 72 years. Mrs. Atwill while in Kansas City was president of the Woman's Auxiliary and was prominent in all Church work. The eight children who survive are: Mrs. C. H. Nearings, Kansas City; Mrs. Mary Macklin, Arkadelphia, Ark.; Fenwick C. Atwill, Chicago; William W. Atwill, Spokane; Wash.; Edward R. Atwill, Dallas, Tex.; the Rev. Douglas H. Atwill, Sedalia, Mo.; the Rev. John R. Atwill, Sacramento, Cal., and Miss Gertrude Atwill. Burial services were held in St. Paul's Church, Kansas City, on Friday afternoon, July 7th, at 3 P. M. Bishop Partridge was assisted by the rector of St. Paul's, the Rev. J. D. Ritchey, D.D., and all of the clergy of the city attended, wearing their vestments and acting as escort to and from the chancel. Interment was in Forest Hill, near the grave of Bishop Atwill. Mrs. Atwill had been a great sufferer, and at one time it was feared that she might precede the Bishop in her departure from this life.

MEMORIALS, GIFTS, AND BEQUESTS.

JAMES MEANS of Columbus, Ohio, a vestryman for many years of St. Paul's Church, Steubenville, Ohio, has given a thank offering to St. Paul's of a generous check with which new choir stalls are to be purchased. Since the boy choir was introduced there have been temporary stalls in use, and the new stalls of walnut to correspond with the woodwork, ceiling, and other furnishings, which are all of walnut, will add great beauty to the chancel. Mr. Means makes this gift in "thanks to Almighty God and the prayers of the Church, for recovery from a recent sickness."

A PAINTING of the Crucifixion, 6x7 feet, has been placed on the reredos of St. John's church, Pittsburgh. The grouping about the cross represents: On the right, the Virgin Mother, "His Mother's Sister," and one of the "rabble." To the left: St. John, two priests, and a mounted Roman soldier and spearman; with Mary Magdalene, prostrated and clinging to the cross. The painting was executed by Mr. Walter Frederick, and is a memorial to Mrs. Fannie Phipps Sawyer, presented by her brother, Mr. Lawrence C. Phipps of Denver.

A CALVARY has recently been given for the chantry of the Chapel of St. Mary the Virgin, Baltimore. The central figure was made at Ober-Ammergau and the figures of St. Mary and St. John are reproductions of originals of the fifteenth century in a French Cathedral. The contract for decorating the choir and the sanctuary has been awarded. Work will be commenced during July, and it is planned to have them ready for use early in September.

BY THE WILL of Frederic A. Keep, who died early in June in Paris, France, whose body was interred at Washington, D. C., on Friday, July 7th, St. Luke's Hospital, Chicago, will receive $2,500. A like amount goes to the Emergency Hospital, Washington, and $1,000 to the Eye, Ear, and Throat Hospital of New Orleans.

A VERY HANDSOME pair of brass seven-light candelabra was blessed on the Second Sunday after Trinity at St. John's Church, Frostburg, Md., "to the glory of God and in loving memory of Eliza Stephens, died October 4, 1910. R. I. P." They were presented by her daughters in memory of their mother, who was a faithful communicant of the Church for many years.

THE FUND for the Robert H. Paine memorial parish house of Mt. Calvary Church, Baltimore, now amounts to $3,872.78.

BROTHERHOOD WORK IN MONTREAL.

SERVICES are held at the docks every Sunday in Montreal, Canada, for sailors, under the auspices of the Brotherhood of St. Andrew. The services commence at 9 o'clock A. M. and are conducted on board any ocean liner which may be awaiting departure. There was a good attendance of sailors July 9th, when the Rev. Dr. Symonds, vicar of the Cathedral, conducted the service.

One of the matters brought before the midsummer meeting of the Montreal Local Assembly of the Brotherhood, was a resolution that the date of the annual meeting for the election of officers, etc., should be changed from St. Andrew's Day to the first meeting in September. It was thought that this change would enable the officers to get their plans into working order before the winter. The General Convention, to be held in October in Buffalo, was brought to the notice of the members, and also the Eastern Ontario Conference to be held at Smith's Falls. The president asked for volunteers to assist St. George's and St. Martin's chapters in the open-air services being conducted for the Jews during the summer.

CHURCH PROGRESS IN MACON, GA.

CHRIST CHURCH, Macon, Ga. (the Rev. John S. Bunting, rector), has reconstructed its chancel, installing a new floor of ceramic tiling, the gift of Mrs. William Lee Ellis, and also a new quartered oak wainscoting. This church also a short time ago reopened the chapel of St. John, East Macon, which has been closed for about seven years, and a flourishing Sunday school and a good congregation have been built up under the leadership of the Rev. H. L. J. Williams. A very successful industrial school has been organized in the mill district of East Macon, for the benefit of the working people employed in the mills of the Bibb Manufacturing Co. Through the kindness and coöperation of the owners of the mills, a building has been donated in which sewing classes, a cooking class, kindergarten work, manual training class, and a night school have been organized.

The work was organized by Mrs. W. C. Turpin of this parish.

This Church also has purchased a lot on Cherokee Heights, a western suburb of the city, where work will be begun next year. During the summer months Mr. John M. Walker, Jr., of the Sewanee Theological School will have temporary charge, and the Rev. M. W. Lockhart, who has accepted the position of assistant at Christ Church, will begin work in this parish October 1st.

IMPROVEMENTS TO ALL SAINTS', PORTSMOUTH, OHIO.

THE LAST SUNDAY in June saw the dedication of the "Gharky Memorial Altar" in All Saints' Church, Portsmouth, Ohio. It was presented by Mr. Will Gharky of Philadelphia and Mrs. Samuel Rice of Portsmouth in memory of their mother, Martha Gharky, who was all her life a faithful communicant of the parish. The altar and reredos are constructed throughout of dark mission oak. The five panels in front contain beautifully carved emblems of the Passion and Crucifixion. The front of the gradine bears the inscription, "My Flesh is Meat Indeed" in carved letters richly gilt. The door of the tabernacle has the customary chalice and host in carved work heavily gilt and burnished. The reredos stands nearly twelve feet from the floor of the sanctuary and is handsomely carved, the center panel contains the Chi Rho and the side panels the Alpha and Omega, all hand carved and gilt. The altar is in every respect properly constructed and is approached by three steps extending all round and built of oak to match the rest of the work. In order to bring the chancel into accord with the sanctuary a beautiful hardwood floor has been laid and the choir stalls have been readjusted. The beautiful brass eagle lectern has been placed in its proper position on the epistle side of the altar in the nave of the church. The Parish Aid Society was responsible for the installation of the hardwood floor and other alterations in the chancel. The interior of the church is to be redecorated throughout during the month of August. The work will be done on proper Church lines and by an experienced firm of ecclesiastical decorators.

The new parish house is now ready for occupation and the equipment committee is busily engaged in preparing it for use in the fall. It will have on the ground floor a billiard room containing three regulation pool tables and a full-sized billiard table, two bowling alleys, president's office, fully equipped kitchen, offices, and shower baths. On the second floor will be one of the finest "gyms" in the state; lecture hall, reading room, ladies' room, and lounge. The formal opening will take place in September as soon after the rector's return from his vacation as possible.

At a recent meeting of the vestry the rector, the Rev. E. Ainger Powell, was voted a handsome increase in salary and requested to take a month's vacation in August.

CHURCH OPENED AT BROOKSVILLE, MISSISSIPPI.

ON THE fourth Sunday after Trinity the Ascension chapel, Brooksville, Miss., was formally opened by the priest in charge, the Rev. J. Lundy Sykes, under whose leadership it was erected. So far as is known this was the first service of the Church held in the town on a Sunday, the chapel being the outcome of week-night services instituted by the Rev. Mr. Sykes about two and one-half years ago. The chapel, a frame building of Churchly architecture, has a seating capacity of about 125. A gift of $300 was granted by the American Church Building Fund Commission. The building will be consecrated in the fall or early winter. The first service was the Holy Eucharist, which was for the first time celebrated on the church's altar. The music for the morning and afternoon services was rendered by the vested choirs of the associate missions at Macon and West Point, respectively. Large congregations attended both services.

PARISH HOUSE GIVEN TO GRACE CHURCH, MANCHESTER, N. H.

GRACE CHURCH, Manchester, N. H. (Rev. George R. Hazard, rector), is to have a new parish house, the gift of Hon. Josiah Carpenter and Mrs. Carpenter in memory of their daughter, Georgia. Plans by Cram, Goodhue, & Ferguson have been accepted and work is to be begun immediately. Features of the building will be a large Sunday school room, a guild hall, banquet hall, and kitchen, and the cost will be about $25,000. The building committee consists of Judge Robert J. Peaslee, Judge George Bingham, and Mr. Sherman E. Burroughs.

Mr. Carpenter, the donor, is junior warden of the parish and has been deputy to several General Conventions and holds many positions of trust in the diocese.

TWO METHODIST MINISTERS CONFIRMED.

ON THE 13th inst. the Bishop of the diocese of Harrisburg confirmed Rev. Urban Edmund Sargent of Landenburg, Chester county, Pa., presented by the Rev. Francis M. Taitt of Chester, Pa., and the Rev. John Emory Parks of Good Ground, L. I., presented by the Rev. W. Northy Jones of Williamsport, Pa. Both of these gentlemen were formerly Methodist ministers. Mr. Sargent will serve at present as lay reader at St. Andrew's, Shippensburg, and Mr. Parks will serve as lay reader at Paradise (All Saints' Church).

NEW CATHEDRAL FOR RUPERT'S LAND, CANADA.

IN HIS CHARGE to the diocesan Synod of Rupert's Land, Canada, which met in Winnipeg the last week in June, Archbishop Matheson made a strong plea for a new Cathedral to be built in Winnipeg, and that it should be built on the site of St. John's. Plans have been accepted for a building which would cost when finished, between two and three hundred thousand dollars. It is expected that this building will take several years for its completion, but the idea is to finish the nave in two years and have it ready for opening in 1913, one of the centenary anniversary years of the arrival of the first settlers to what is now St. John's. The hope is to have the whole structure finished by 1920, the hundredth anniversary of the starting of the first Church of England services at St. John's, on the arrival of the Rev. John West, in that year.

Of the sum of $100,000, which the nave will cost, $40,000 has been promised by the congregation of St. John's, with one or two friends outside. The Archbishop said he wished to be perfectly frank in the matter, and while he was not unaware of the fact that there had always been on the part of some of the Church people in Winnipeg a desire that when a new Cathedral was built it should be in a different part of Winnipeg from St. John's, yet for many strong reasons he could not but think that there it should be placed. He was convinced that St. John's was historically the proper place for the Cathedral, a spot unique in the history of Church development in the whole of Canada. St. John's is the birth spot not only of the Church in Manitoba, but of the Church throughout the whole of northwestern Canada, including Hudson Bay, James' Bay, and the whole of the east coast. From the work begun there in 1820, near where the old Cathedral of St. John's now stands, the nine dioceses comprising the ecclesiastical Province of Rupert's Land, have grown.

There was a long discussion on the following day on the location and even the present erection of a Cathedral. Finally a committee was appointed to confer with the board of St. John's College and the Dean and Chapter and vestry of the Cathedral, regarding the question, the committee to report to the next meeting of Synod.

CONGREGATIONALIST MINISTER SEEKS HOLY ORDERS.

THE Rev. FRED DEIGHTON, pastor of the Congregationalist church at Redridge, Mich., recently applied to the Standing Committee of the diocese of Marquette to be admitted a postulant for orders. He was confirmed in early boyhood in the Church of England, but on reaching manhood took up ministerial work among the Congregationalists. Recently he renewed his allegiance to the Church of his fathers, and received the Holy Communion in Christ church, Calumet, Mich. Mr. Deighton will shortly take up work as lay reader, pending his ordination, at Iron Mountain, Vulcan, and Norway.

MILWAUKEE CHURCH OPENS A PLAYGROUND.

ST. PAUL'S CHURCH, Milwaukee (Rev. Holmes Whitmore, rector), has opened a playground for children, at its own expense, on the corner of Jackson and Chicago streets in the "Little Italy" section of the city, several blocks south of the mission house of the parish in the Third ward. It was opened and dedicated on Sunday afternoon, Mayor Seidel and Chief Truancy Officer Pestalozzi making addresses. A caretaker and two women, college graduates, will have charge of the work under the social service committee of the parish. The section in which this playground is situated is one of the most dismal in the city and has heretofore been sadly deficient in breathing spots of this nature.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Consolidation of Two Little Rock Churches—Tribute to Archdeacon Saphoré—Parochial and Other Improvements—Notes.

ST. PAUL'S CHURCH, Little Rock, has divested itself of parochial standing and has transferred its property, consisting of church, parish house, and rectory, to the wardens of Christ Church (the Rev. Henry N. Hyde, rector). It will now be known and operated as St. Paul's Chapel of Christ Church parish, and the curate of the parish church will reside in what has been its rectory.

PROF. B. W. TORREYSON, state superintendent of secondary education in Arkansas, a non-Churchman, made the following statement recently in addressing a group of bankers in Little Rock: "I regard the work of the Archdeacon of the Episcopal Church in this state, the Rev. Edwin Saphoré, as a civilizing and educational force of such value that it would pay the state to keep him in the field."

THE VESTRY of St. John's Church, Fort Smith, tendered a reception on June 28th to the Rev. and Mrs. E. F. Wilcox upon their return from their wedding journey. Practically all the people of the parish were present and cordial felicitations were extended to the rector and his bride.

FUNDS ARE being collected for the improvement and rehabilitation of the Helen Dunlap Memorial School at Winslow, and it is hoped that a sufficient amount will be in hand to warrant reopening the school on

January 1st. Mrs. Katherine Braddock Barrow of Little Rock has authorization from the diocesan council to solicit and receive gifts for the school. The Rev. Henry N. Hyde is chairman of the Council committee on the school.

PLANS ARE prepared for the erection of a rectory in the parish of the Holy Cross at Warren, Ark. (the Rev. Charles F. Collins, minister).

THE REV. HENRY N. HYDE has concluded a course of weekly lectures on Early English Literature. These were given in Christ Church parish house and were attended by a large number of people of all religious connections.

THE REV. WILLIAM DU HAMEL, incumbent at Fayetteville, is lecturing in the summer school of the University of Arkansas.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Church Assured in Flatbush—A Pleasant Day's Outing—Death of General Gates—Remarkable Record of Hempstead Organist—Other News.

PLANS AND specifications for a new church on East Seventeenth street and Avenue R, in Flatbush, Kings Highway section, have been accepted. The building fund now amounts to $2,500, and active work is done by Mr. John Thomas and other members of the congregation towards additional subscriptions. The new Holy Innocents' church will be built of concrete, reinforced. Ample provision will be made for the Sunday school and guilds. One hundred families are now enrolled. The Rev. Charles H. Webb, general missionary of Brooklyn, is in charge.

A DAY'S OUTING was enjoyed by the inmates of the Old Ladies' Home and the orphanage inmates of the Church Charity Foundation, Brooklyn, on the grounds of Mr. Worthington at Richmond Hill on Friday, July 14th. The pilgrimage was carefully arranged and carried out by a committee of ladies under the direction of Mrs. A. D. Goddard. Luncheon was served on the lawn, the youngsters played games and roamed over the estate, and souvenirs were distributed by Miss Worthington.

GENERAL GATES, a prominent member of St. Mark's Church, Tompkins avenue, Brooklyn, died last week. Funeral services were held at his home on Friday, July 7th, and interment was made the next day in Wiltwyck cemetery, Kingston, N. Y. A delegation of the survivors of the famous Twentieth Regiment, New York State Volunteers, of which the General was a member during the civil war, acted as a funeral escort to the grave.

ELIZABETH F. CLOWES, the organist at St. George's Church, Hempstead, L. I., has entered upon her twenty-sixth year of service in that capacity. It is recorded that she has been absent but three times in the quarter-century. On the anniversary Sunday, the rector (Rev. C. H. Snedeker) congratulated the congregation on having such a faithful worker in the parish, and complimented Miss Clowes on her fidelity and painstaking efforts.

IN CONNECTION with the recently published accounts of serious differences of opinion amongst the vestrymen of Trinity Church, Roslyn, it has been asserted that the resignation of the rector, the Rev. Clifton H. Brewer, had been demanded. This has been denied by the rector and several vestrymen.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Clerical Vacation Notes—A Circular Letter.

BISHOP MURRAY has finished his official visitations for the summer and with his family is occupying his summer home at Emmitsburg, Md.—REV. A. B. KINSOLVING, D.D., of St. Paul's Church, Baltimore, is spending his vacation with his family at Fisher's Island, New York.—THE REV. ROMILLY F. HUMPHRIES of St. Peter's Church, Baltimore, and family are at Heron Island, Maine, where they have a cottage.—THE REV. EDWIN B. NIVER, D.D., rector of Christ Church, Baltimore, and family are at Cavetown, Md.—CHRIST CHURCH is closed during July, the congregation worshipping at Emmanuel Church.—THE REV. WYTHE KINSOLVING, rector of St. George's Church, Perryman, is spending his vacation in Europe.

THE BISHOP has just issued, through the several Archdeacons of the diocese, a circular letter to be distributed in every Church household throughout the diocese, asking for contributions towards the fund of $25,000 for the erection of the Bishop Paret memorial parish house at Locust Point, Baltimore. Prompt payments are requested, as the work has been begun and will be prosecuted vigorously during the summer months, so that the buildings will be ready for service in the autumn.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal.

THE REV. DR. WILLIAM COPLEY WINSLOW of Boston has been honored by the alumni association of Hamilton College of Clinton, N. Y., with an election to the vice-presidency, while Hon. Elihu Root has been made president. Dr. Winslow was graduated at the semi-centennial of the college, and his class will observe its fiftieth anniversary when the college has its centennial in June, 1912. He has been president of the New England Alumni Association for some time.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Clerical Personals.

BISHOP TUTTLE is at his summer home, Wequetonsing, Mich. The Rev. A. A. V. Binnington is at Sylvan Beach, Mich. The Rev. D. C. Garrett is at Duxbury, Mass. The Rev. T. C. Wise is in Ontario.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Items of Personal News.

THE RT. REV. J. S. JOHNSTON, D.D., Bishop of West Texas, is supplying Calvary parish, Pittsburgh, during the month of July.

THE REV. E. H. RUDD of Iowa is in charge of the Church of the Ascension, Pittsburgh, during July. During August the Rev. Laurens McLure, D.D., of Newton, Mass., formerly of this diocese, will officiate.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Ten Years' Rectorship of Rev. H. C. Dana—Coronation Service at Bristol.

THE REV. HERBERT C. DANA completed the tenth year of his rectorship of St. Mary's, East Providence, on Sunday, July 9th. On the Monday before the vestry voted the rector a month's vacation and on the Friday before he was waited upon by four members of the vestry and presented with a silk cassock from the men of the parish. At the early Eucharist on Sunday, ninety of those who had been presented for Confirmation during the ten years were present and the whole congregation stood and solemnly renewed their baptismal vows. At the 10:30 service the sermon was preached by the rector, in which was pointed out the strength and weakness of the parish and its growth from 160 communicants to 250. At the evening service the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, was present and preached a most helpful sermon.

ONE OF THE most interesting services in commemoration of the coronation of King George held in the diocese was the one at St. Michael's Church, Bristol. The Rev. Albert C. Larned preached the sermon, and the Rev. George L. Locke, D.D., rector of the parish, spoke briefly of St. Michael's as a Colonial parish.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Serious Accident to the Very Rev. L. A. Spencer—Other News.

THE DEAN of St. Luke's Cathedral, the Very Rev. L. A. Spencer, is suffering from serious injuries sustained through an automobile accident. The Dean was hurriedly taken to a hotel in Sanford, where the two doctors who attended him found that the leg was broken between the ankle and knee. After encasing the limb in plaster of paris the Dean was conveyed to Orlando, where while suffering considerably, it is not thought he is otherwise injured.

ELEVEN young girls, members of the Cathedral Sunday School, have been admitted by the Bishop to the Order of Junior Daughters of the King.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Capital City News Notes.

AMONG THE clergy away on vacation from the city for several weeks are Rev. J. Henning Nelms, D.D., Dr. Randolph H. McKim, Dr. R. Cotton Smith, Dr. Herbert Scott Smith, and Rev. E. M. Mott. The Rev. J. J. Dimon, rector of St. Andrew's Church, has established himself and family at Laurel for the summer, so that he can be near his parish for service at any time. St. Andrew's

A SPOON SHAKER

Straight From Coffeedom

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous that I could not lift a spoon to my mouth without spilling a part of its contents.

"My heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood.

"I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum, which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect.

"I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Church was among those buildings injured by lightning in the heavy thunder storm a week ago; the damage, however, was not great. Rev. Dr. W. M. Pettis, Mr. Dimon's honorary assistant, has gone to the Virginia Capes to recuperate after an attack of grip.

OWING to the breakdown in health of Bishop Mackay-Smith of Pennsylvania, on which account the Bishop has resigned his diocesan work, it is most likely that Washington will again have him and his family as residents of the city.

THE REV. J. M. E. MCKEE, of St. Thomas' Church, near Dupont Circle, is a patient at the Garfield Hospital, where he has undergone an operation, which was happily quite successful, and he is improving rapidly.

MR. CLIFFORD V. CHURCH, of St. John's Church Brotherhood chapter, has been appointed by the president of the local assembly chairman of the committee to work up the delegation from the Washington Senior Brotherhood chapters to the next national convention, which meets in Buffalo, N. Y., next October.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Summer Services in the Diocese.

THE BISHOP of Western Michigan requests that visiting clergy officiating within the diocese during the summer will, so far as possible, consult him in regard to services and also report the services to him, or to the nearest rector. A cordial welcome is extended to all the visiting clergy and the Church people and every effort will be made to supply either regular or occasional services at the various resorts. The clergy in charge of parishes in the principal summer resort districts are the Rev. Messrs. C. D. Frankel, St. Joseph; J. H. Feringa, Benton Harbor; A. A. Cairns, South Haven; F. O. Granniss, Holland; Edwin W. Hughes, Grand Haven; William Galpin, Muskegon; C. E. Freeman, Manistee; D. W. Curran, Traverse City, and Charles F. Westman, Petoskey. Christ Church, Charlevoix, is under charge of Mr. Donald Wonders, lay reader, and it is hoped that regular services may be supplied at Ludington and Pentwater.

CANADA.

Various Items of Parochial and Personal News.

Diocese of New Westminster.

THE Rt. Rev. Bishop de Pencier and his son, Mr. Theodore de Pencier, have returned from a three months' visit to England, and were the guests of the Rev. C. B. Clarke and Mrs. Clarke at the rectory, Ottawa South, the second week in July.

Diocese of Niagara.

THE LATELY consecrated Bishop, the Rt. Rev. W. R. Clark, has begun his work with vigor, and at the beginning of July had held confirmations in a number of places. At St. John's Church, Port Dalhousie, the large class confirmed by the Bishop was half composed of men and boys. A parish hall is about to be built in connection with St. John's.

Diocese of Ottawa.

THE CHURCH at Eganville (the Rev. W. H. Greene, rector) was destroyed by fire, July 9th.

Diocese of Rupert's Land.

A MATTER which brought on a warm discussion at the diocesan synod was the division of the diocese. It was moved by Rural Dean Reeve, "That in consideration of the important duties entailed upon the Archbishop in addition to the care of the diocese, and in view of recent legislation for the maintenance of Rupert's Land as the fixed metropolitical see, a division of this diocese is advisable and necessary." After a long discussion, during which Archbishop Matheson made

There Is a Church In Which No Wedding Or Funeral Can Be Held

In which a sermon is never preached: which has no minister: no organ: no altar. Yet people from all over the world come to the church and love it and speak of it with gratitude. It was all the idea of one woman.

No one can read of this church but feels that there is a tremendous thought here.

Oddly enough; the church has hardly been written of. That is why the story, by the man who knows it better than any one else, strikes one with such a fresh interest.

It is in the August LADIES' HOME JOURNAL.

For 15 Cents You Have It

A Woman Refused to Marry a Man

Yet she loved him: she loves him today. And it was all because she found she couldn't sit in a room with him except on a sofa beside him. But she believes she avoided the Divorce Court. And she sees there are scores of folks, some engaged and some married, who should do or should have done what she did.

She feels now she has found an "insurance against divorce:" she even calls it "my cure for divorce." It is a point of view on marriage that is unusual but marvelously true.

It is worth reading: this woman's story. She tells it herself. It is called "Why I Did Not Marry: and Why I Think Some Other Folks Shouldn't, Either."

It is in the August LADIES' HOME JOURNAL.

For 15 Cents You Have it

a strong protest against any division of the diocese, the proposal before the synod for such division was withdrawn, the Archbishop undertaking to put the matter before the Provincial Synod.

Diocese of Toronto.

BISHOP SWEENY held an induction service in St. Andrew's Church, Alliston, July 3d, when the first rector (for the parish has only now become self-supporting) was instituted before a large congregation.—THERE WAS a great gathering of women in St. Alban's Cathedral, Toronto, July 4th, when the twenty-sixth anniversary of the founding of the Girls' Friendly Society in Canada was celebrated. After Evensong was sung, Bishop Sweeny gave an address. In the diocese there are sixteen branches of the society and four hundred members.

The Magazines

THE JULY issue of *The East and the West*, a quarterly review for the study of missionary problems, contains many articles of interest, not only to Churchmen, but to Christians of every sort. The principal contents are: "The Future of Native Churches," by Eugene Stock, D.C.L.; "The El-Azhar University at Cairo," by the Rev. W. H. T. Gairdner; "China," by Bishop Montgomery; "The Maori of New Zealand To-day," by the Rev. Hoani Parata; "The Prince of Parthia," by the Rev. A. Lloyd, professor at Tokyo University; "Discipline on a Mission Station," by the Bishop of Lembombo (Dr. Smith); "Ought Christian Missions to Be Allowed in Moslem Lands?" by Walter Miller, M.D.; "Movements in Islam," by the Rev. S. M. Zwemer, D.D.; "Impressions in Western India," by the Bishop of Bombay (Dr. Palmer); and "Editorial Notes."

THE JULY *Scribner's* contains a paper by James Ford Rhodes, the historian, which lucidly reviews the almost forgotten causes and effects of the railroad riots of 1887. General Funston has a vigorous account of the fighting around "Caloocan and Its Trenches." Mrs. Burton Harrison's "Recollections," reach their end in this number with an account of the social Life of New York after the war. Kenyon Cox discusses "The Subject in Art," making an earnest plea for its importance and dignity. A college story with dramatic sequel is told by Mrs. Andrews in "The Courage of the Commonplace." There are other stories by Katherine Fullerton Gerould, Carter Goodloe, and Hopkinson Smith.

THE *Treasury* presents this month an article on the Investiture of the Prince of Wales at Caernarvon Castle, by E. Hermitage Day, which is handsomely illustrated. Lilian Dickens contributes "The chapter headings of the Waverly Novels." An interesting complete story is "The Rebels," by Winifred F. Knox. There is a well written description of Lancing College Chapel by George W. Jarrett, and its fine Gothic architecture is effectively pictured. These are but a few of the many excellent articles contained in this splendid Church magazine.

THE LEADING contents of the quarterly *International Journal of Ethics*, are as follows: "The Garden of Ethics," by C. Lloyd Morgan; "Energism in the Orient," by Paul S. Reinsch; "Milton's Ethics," by Alfred W. Benn; "The Influence of the Darwinian Theory on Ethics," by Ramsden Balmforth; "The Ethics of the Bhagavadgita and Kant," by S. Radskrishnan; and "The Written Law and the Unwritten Double Standard," by Ada Eliot Sheffield.

THE SUMMER number of *Poet Lore*, "a magazine of letters," has been received. A goodly part of this number is taken up by a tragedy by August Stirndberg, entitled "Juliet."

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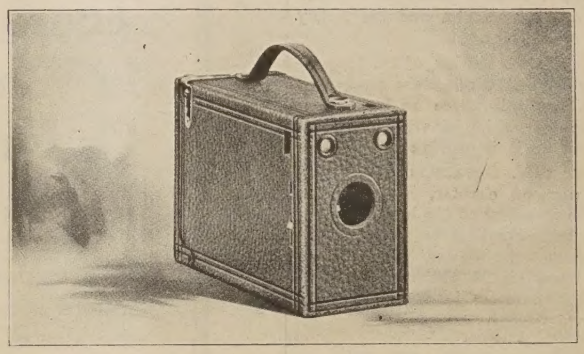
Premo Junior No. O



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